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Making Friends With
Our Nerves

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Making Friends With Our Nerves

BY

ORISON SWETT MARDEN

Author of "The Conquest of Worry," "Pushing to the
Front," etc.

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PREFACE

For some months before his death, Dr. Marden was gathering material on the subject of "Nerves." He thought, and rightly, that "Nerves" was becoming a great modern obsession—a sort of scapegoat which could be blamed for every imaginable ill. He wanted to make a pronouncement showing that nerves are really our friends, not our enemies, and that they are the great, though much-abused, servant of the human race.

Practically all the material here included was in shape and passed upon by him at the time of his death. For a few chapters, scattered editorials from his pen have been drawn upon. The pathological side of the book has been viséd by a nerve specialist. The work as a whole, with its direct appeal to physical well-being and its sound common-sense, is one of the best of the many helpful books from this famous writer.

THE PUBLISHERS



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CONTENTS

PART I. GETTING ACQUAINTED

CHAPTER		PAGE
I.	NERVES, NERVES, NERVES!	1
II.	HOW FEARFULLY AND WONDERFULLY WE ARE MADE	9
III.	CAUSES OF NERVOUS BREAKDOWNS	19
IV.	THE IRRITATION OF TIRED NERVES	28
V.	THE POISON OF TIRED MUSCLES	36
VI.	NERVES ARE FRIENDS, NOT ENEMIES	47

PART II. THE PHYSICAL SIDE

VII.	THE EFFECT OF HABITS UPON THE NERVES	54
VIII.	BACKING UP THE BRAIN	64
IX.	HOW THE BODY IS RENEWED	77
X.	MENTAL VIGOR AND FOOD	87
XI.	THE RIGHT EXERCISE	94
XII.	BATHING AND BREATHING	104
XIII.	THE SKIN AND THE MUSCLES	114
XIV.	SLEEP, THE GREAT RESTORER	126

PART III. THE BUSINESS SIDE

XV.	THE NERVES AND EFFICIENCY	141
XVI.	HOW FEAR AND WORRY AFFECT THE NERVES	154
XVII.	HURRY, THE COUSIN OF WORRY	164
XVIII.	HEALTH AND FITNESS	173
XIX.	THE RELATION OF HEALTH TO SUCCESS	184

CONTENTS

CHAPTER	PAGE
XX. THAT AFTERNOON SLUMP	195
XXI. MENTAL VACATIONS	202
XXII. RESERVE FORCE	212
XXIII. KEEPING FIT FOR THE BIG JOB	225

PART IV. THE ETHICAL SIDE

XXIV. GETTING BACK TO FIRST PRINCIPLES	235
XXV. THE STRAIN OF HIGH-SPEED LIVING	243
XXVI. "FLYING OFF THE HANDLE"	255
XXVII. THE POWER OF THOUGHT CONTROL	269
XXVIII. BREATHING IN POWER	276
XXIX. THE SECRET OF HEALTH IS IN OUR THOUGHTS .	284
XXX. THE TRUE FOUNDATION OF HEALTH	298

MAKING FRIENDS WITH OUR NERVES

I

NERVES, NERVES, NERVES!

A GREAT physician looked his patient over carefully, and said: "I cannot find anything organically wrong. It seems to be a case of nervous exhaustion."

The patient was reassured. "Nothing organically wrong—only nerves," he repeated to himself. But as the physician went to his cabinet to choose a medicine, he quietly shook his head. He knew from experience that here was a difficult case—in all likelihood more difficult than if there had been organic trouble. And so the patient—a busy business man—was ordered to go to Bermuda, or Florida, or California—anywhere to get away from his desk. He went under protest, for there were

2 MAKING FRIENDS WITH OUR NERVES

some big deals on, and he mentally anathematized his "nerves" for the trouble.

The next patient was a High School student. She was in her senior year, and confessed to being a member of the basket-ball team, president of a debating society, member of the dramatic club, and between-whiles was taking music and dancing lessons. The physician gave her one glance and then said gravely: "You are threatened with a nervous breakdown. I prescribe complete rest for one month—then come to see me again."

"But, Doctor—!" she protested.

"But me no buts, as Shakespeare would say," he retorted smilingly, but still firm. "This is not a case for medicine, but for rest."

The overwrought girl burst into tears and, like the other patient, blamed her "nerves" for it all.

These are not hypothetical cases. They may be found every day in almost any specialist's office. Nerves, nerves, nerves! Our whole American people is cursed (or blessed, which is it?) with "nerves."

The records of history and biography are

full of instances of men who burned themselves out long before their time.

Charles Linnæus, the great naturalist, so exhausted his brain by over-exertion that he could not recognize his own work, and even forgot his own name. Kirk White won the prize at Cambridge, but it cost him his life. He studied at night and forced his brain by stimulants and narcotics in his endeavor to pull through, but he died at twenty-four. Paley died at sixty-two of overwork. He was called "one of the sublimest spirits in the world."

President Timothy Dwight of Yale College nearly killed himself by overwork when a young man. When in college he studied nine hours, taught six hours a day, and took no exercise whatever. He could not be induced to stop until he became so nervous and irritable that he was unable to look at a book ten minutes a day. His mind gave way, and it was a long time before he fully recovered.

Let us begin by finding out something about our nerves.

Going back to the beginning of animal life, we find the simplest form consisting of only one cell. This was a mass of muscular energy

4 MAKING FRIENDS WITH OUR NERVES

which at first merely existed—without feelings, sensations, or aspirations. Then in the process of time this cell grew and split off into other cells which became differentiated and specialized into various forms. The first animals were still sluggish brutes occupied only in eating, sleeping, and propagating their kind. They followed only the most elemental of instincts, and they were not troubled with nerves!

In the course of a few million years, animals of a gradually ascending scale appeared; and at last, as the capsheaf of creation, man himself. By this time the original cell had become differentiated into twelve great inclusive groups or types of cell life. The first group became hardened into an outer covering to the body, and we call it the skin. The second group formed the tissue and sinew of the inner body, the muscles with their marvelous equipment of veins and arteries. A third cell group formed the bones, and still others the various organs. Finally, one highly specialized group comprised the nervous system.

The nerve cells in the slow course of time have become differentiated into the most deli-

cate and responsive of all Nature's agencies. They consist of tiny filaments or threadlike structures, joined in one common center, like the limbs of a tree, and radiating out to the farthest tips of the body they serve. It is their function to catch outward stimuli, or sensations, and pass them on to the muscles, which in turn try to protect the body.

The most familiar example is that of the child touching a hot stove. The nerve says "It is hot." The muscle responds by jerking the hand away. Even though the child may be asleep at the time, these two faithful guardians will try to protect it from harm.

Comparing the nervous system to the trunk and branches of a tree—the trunk is known pathologically as the "axon," and the branches as "dendrons." It is the task of the nerve cell to keep its axons and dendrons thoroughly nourished, so that they may perform their functions properly.

The axons are often several feet in length—as in a grown man—but are so slender that they can be seen by the naked eye only when bound together as a sort of cable, just as telephone wires are bound together for conven-

6 MAKING FRIENDS WITH OUR NERVES

ience. This cable is whitish in appearance and is familiarly called a "nerve," although it is a union of many nerves.

The axon, like the telephone wire, is solely occupied with carrying messages. It receives these messages through the medium of the dendrons which meet and intertwine, like the small branches of the tree-top. Two such dendrons form a union which is called a "synapse." As a sensation is conveyed by the dendron to the synapse, the latter passes on the impression to the axon which through its ganglia or nerve center finally telegraphs the brain, or the central ganglia. The whole operation may occupy only the thousandth part of a second. It is as nearly instantaneous as any function of the body.

The impression or stimulus is first received, if from without, by the delicate tip of a nerve, called a "sense organ." This is the sentinel at the door, or to carry out the other figure of speech, the telegrapher who at once flashes the message to the nerve center from the outside world: "It is hot," "It is cold," "Somebody touched me," "A collar is scratching my neck,"—or what not.

Now it is manifestly no concern of the telegrapher what sort of messages he conveys. They may be good, bad, or indifferent. His job is to transmit all messages as received. If his instrument is working properly and if the line is clear, there is certainly no complaint to be made as to the medium of communication. The trouble, if any, lies with the message itself.

One might as well blame the messenger boy who brings the yellow slip of paper telling of a sorrow or tragedy, as to blame our "nerves" for their bad tidings. They are merely telling us the things we ought to know.

There is not the slightest indication in the marvelous mechanism of man that he was intended to become weak, crippled and useless after a comparatively few years. Instead, all the indications are toward progress into a larger, completer, fuller manhood, greater power.

We ought to do our best work after fifty, or even after sixty or seventy. Many people actually do this.

The elixir of youth which men so long sought in chemicals lies in ourselves.

8 MAKING FRIENDS WITH OUR NERVES

Nature has bestowed upon us the marvelous power of perpetual self-renewal. There is not a single cell in our bodies that can possibly become old. The body is constantly being made new by cell-renewal, the cells of those parts that are most active being oftenest renewed.

There is a power of health latent in every cell of the body which would always keep the cell in harmony and protect its integrity if the thought were right.

Let us study the nervous system a little bit further, and try to discover just where the trouble lies—or “who is to blame.”

II

HOW FEARFULLY AND WONDERFULLY WE ARE MADE

IN the British Museum there is exhibited to-day a vase of exquisite beauty. It was found in a marble sarcophagus near Rome, during the sixteenth century, and was purchased by the Duchess of Portland for ten thousand dollars, and loaned to the Museum. Its matchless symmetry impresses every chance visitor who stops to behold it; but if he examines it closely he discovers that the surface is seamed with minute cracks, and that in some places tiny holes have been closed by a cement. Then he is told that a madman once struck this beautiful vase with his cane and broke it into a thousand pieces. The fragments were put together again with infinite skill and patience, and at great cost; yet the vase is practically a wreck.

Here is another story—also true.

10 MAKING FRIENDS WITH OUR NERVES

Some French scientists recently examined a large number of vagrants in and about Paris, most of whom seemed to be in robust health. They looked to be strong and fit, but in nearly every case after examination it was found that they were afflicted with some peculiar weakness or some disorder, some nervous trouble, slow action of the heart, blood pressure, poor circulation, or other derangement which made them practically worthless. It was the result of idle, vicious habits.

The human body may appear outwardly whole, but may be as complete a wreck as the patched-up vase. We cannot do better, then, in this chapter, than to study its common parts, especially from the nervous side.

In every vertebrate, of which man is the highest type, the nerves, ganglia, spinal cord, and brain form the intelligence system. The brain may be likened to a commanding general sitting at headquarters, overseeing and directing. Orderlies dash in with reports. These reports are examined, classified, and passed upon. Other aides dash out with instructions, which the soldiers (muscles) obey. Every act of animal life is thus controlled and directed.

The nervous system, therefore, consists of three parts: first, the nerve center which sends out the impulse; second, the conducting fibers or nerves along which the impulse travels; and, third, the terminus of the nerve, which may be an organ or some part of the body, and whose duty it is to "obey that impulse."

To be exact, the nervous system of a man is in two parts which may be regarded as essentially distinct. The first part, or system, is the cerebro-spinal, and consists of the brain and the spinal cord, with the branches emanating from the latter. The second system is the ganglionic. Each has its own definite task assigned in controlling the functions of the body.

The cerebro-spinal system is housed within bony cavities, along the hollow of the spine and inside the skull. From these great central reservoirs of nervous energy proceed the nerves which control the sensory organs and direct conscious muscular movements.

From the brain the cranial or cerebral nerves pass out through various openings to do their prescribed work. They travel in pairs. One pair control the eyes and vision; we call them

12 MAKING FRIENDS WITH OUR NERVES

the optic nerve. Another pair supervise the organs of smell; these are the olfactory nerves. Another pair have the ears in charge; the auditory nerves. Another pair are linked up with the organs of taste; the gustatory nerves. Still other nerves have to deal with touch and muscular motion.

The spinal nerves are linked directly with the spinal cord, through openings in the spinal column. They are divided into two great groups, as they issue in front of, or behind the spinal cord. The first eight trunk lines on each side are cervical nerves; the next twelve are dorsal; the next five lumbar; the next five sacral; and one set is coccygeal.

As they radiate up, down, and to every part of the body they terminate in interior organs or exterior muscles, and keep such organs in close sympathy with, if not in actual control of the mind. We shall have more to say of these functions later, and shall show how the mind instead of directing and controlling such organs, *as it should do*, frequently becomes the servant instead of the master.

In all higher types of animals, and in its highest form in man himself, two types of

muscle are found. One type is known as the skeletal or *voluntary* muscles, since they are for the most part attached to some bone or group of bones, and thus control motion. Your brain flashes a command to the nerves controlling the arm and hand: "Pick up that book!" And instantly the muscles, if normal and functioning properly, obey.

Meanwhile, however, there are a hundred *involuntary* acts which other muscles are performing for you. These are the visceral muscles, linked up in turn with the ganglionic group of nerves, and controlling the digestion, the circulation, the respiration, and every other inner function of the wonderful human machine.

Just as the outer sense organs flash messages through the cerebro-spinal system, advising man through his senses of taste, touch, sight, hearing, or smell,—so do the internal sense organs constantly deliver messages through the sympathetic system. The man himself may perceive them only indirectly—as for example through his emotions—but they are no less active than the external system.

14 MAKING FRIENDS WITH OUR NERVES

The internal sense organs have their tips imbedded in the outer walls of organs or muscles, such as, for instance, the liver, the kidneys, or the lining of the stomach. The chemical reaction which takes place in such an organ actuates the nerve to perform certain duties. When all goes well, the reaction is normal, the nerve transacts its affairs quietly and automatically, and the man does not realize that "he has any nerves." But so nicely is the mechanism adjusted that any abnormal condition of an organ is at once reflected to the faithful nerve, and it in turn flashes a warning throughout the whole system.

As a matter of fact, man, whether sleeping or waking, is constantly subject to hundreds of sensations. The sense organs, both internal and external, are ever on the alert. You, my reader, are perhaps sitting comfortably in a chair reading this book. Your finger tips respond to the contact with the book binding and tell you whether it is smooth or rough. Your arm organs of sense advise you that the arm is resting upon the chair arm. Your leg becomes wearied of one position and so informs you, and without thinking about it, you

cross the other knee. The light strikes your eyes too directly and you shift the angle of vision, and wink the eyelids. Your mouth becomes dry and you moisten the lips and swallow. These and a dozen other external acts you perform in the course of one minute, and without giving them a thought. If you should be commanded to sit perfectly still and not move a muscle, as while a photograph is being taken, you at once get "fidgety." Try this experiment for yourself: sit absolutely quiet and at rest for one minute, and watch the signals from every part of your anatomy.

Meanwhile, for every external sensation thus catalogued, visualize if you can the scores, yes hundreds, of minute *inward* sensations being received from every joint, sinew, muscle, and organ from tip to toe of the human frame. Is it any wonder that with all this complicated system certain groups of nerves, if persistently abused, should grow tired and rebel? The greater wonder is that the marvelously delicate machine does not get out of order more easily than it does.

But by far the most remarkable faculty of our nervous system is its influence upon, or

control over, our emotions. Some of our sensations are functional; others organic. The latter are indirect in that they do not complete an action but arouse a feeling, or appetite. An empty stomach by means of its gastric juices can advise us, through its nervous centers, that it is hungry. An over-full stomach, or an improperly nourished stomach, can rebel, and we feel the symptoms of pain or nausea.

Still more subtle are the sensations playing upon the brain or the heart, and which we classify as *emotions*—such as fear, anger, embarrassment, timidity, joy, sorrow, hatred, or love. The “divine passion” of a man for a maid can be classified by both the pathologist and the psychologist. It responds to a definite set of reactions, emanating from a definite group of nerves, and related to definite organs of the body. All such emotions, in fact, though now in a civilized state, have their origin in the instincts of the lower animals.

Take, for example, the sensation of anger. With the brute it created a train of impulses all leading up to a desire and readiness to *fight*. The blood was automatically taken away from the stomach and other inner or-

gans, and conveyed to the outer muscles. The latter became swollen and tense. The eyeballs dilated. The hair stood on end. The veins of the neck swelled. The feet contracted ready for the spring upon the enemy. The brain itself became so suffused with blood that it could not reason or get beyond the single emotion, "Destroy, destroy!" For actual physical combats, undoubtedly the nervous mechanism did its work perfectly in transforming the beast into a formidable fighting machine; but the same train of impulses when brought into play for civilized man works a handicap. The wave of anger, instead of making him more capable of meeting a crisis, is a serious disadvantage to him; for nowadays his combats must be mental or spiritual, rather than physical.

While the physical sets every muscle tingling and demands action, the mental urges caution and puts on the brakes. Is it any wonder that with such strong emotions running counter to each other your angry man is liable to make serious mistakes? "Whom the gods would destroy they first make mad." The angry man may control himself and the

18 MAKING FRIENDS WITH OUR NERVES

situation; but his nerves suffer under the strain.

Thus it is that our nervous system, wonderfully efficient in many respects, is frequently "out of gear" in others—the reason being, in brief, that man is no longer a mere physical organism. He lives upon a spiritual plane and must keep all his faculties—and this includes his nerves—"in tune with the Infinite."

III

CAUSES OF NERVOUS BREAKDOWNS

THE great locomotive is running smoothly on its way. Pistons and driving-rods flash backward and forward with easy, rhythmical motion, and the quiet hum of the machinery tells that all is well. Suddenly a deep, roaring sound is heard, followed by the sharp hiss of escaping steam. The engineer does not even glance around. His practiced ear informs him of what has happened. The boiler has become over-packed with steam, and the surplus energy is blowing off through the safety-valve.

Or again—the same engine while running on its way has begun to falter. A creaking, grinding noise is heard, and the engine slows down as though brakes had been applied. Again the engineer understands.

“Bill,” he calls to his fireman; “get out with your oil can. We’ve got a hot box.”

Many of our so-called nervous breakdowns are comparable to the first illustration. We are running too heavy a head of steam. We "blow off." We give vent to outbursts of rage or irritation which amaze us at the time; and no sooner have we cooled off than we are heartily ashamed of ourselves.

Again, we may be undernourished, under-vitalized, and some particular part of our frame will first warn us of the fact. This is analogous to the "hot box." We need "oil."

Can't you see that the reason why other human trains are passing you on every hand is that there is something the matter with your engine, with your track, with your rolling stock? Can't you see that there is something the matter somewhere? You must be using a played-out engine, or there is something the matter with your fuel. Your fires may be choked; you may have too many clinkers, and may not have a clear draft. Change the fuel in your engine. Get that which will make clean fires, less clinkers.

Thousands of men are trying to run their life train with damped fires. Your fires may be smothered for want of draft. You are not

getting proper heat. There must be some reason why the human trains on every side of you are making better time. You must be running a freight train. You may be ambitious to run the twentieth century limited while your equipment is only for the running of a freight.

Not so many years ago all Southern trains were habitually late. Time and again I have known the Florida trains to be from six to twelve hours late. Nearly every train came in late. But all at once the railroads of the country began to brace up and tried to run on time. Now, not many trains are late.

Not so very long ago business was done in the same helter-skelter way. Employees were habitually late, but now time and promptness cut a very great figure in business. Trains run on time. Even ocean liners depart almost on the minute. Everything moves with clocklike accuracy. If your human engine is so geared that you cannot keep up with the procession,—better find out what is the matter at once. And that is what your nerves are for—to tell you.

Painful suggestions of any sort are nature's

22 MAKING FRIENDS WITH OUR NERVES

automatic speed regulator. Sometimes we suffer merely because our body machine is tearing over the track at too great a speed. That is the common fault of our present-day life. The pace set is too rapid. Whether in business or society the demands are too great. Everybody is keyed up to the highest pitch. Even in our games we dissipate our energies. The friendly game of bridge lasts until one or two o'clock instead of stopping not later than midnight—and this comes often between two full days of business. The dance to the wee sma' hours saps the energy required for the next day's work. And thus it goes.

People are living at such a high tension that the pressure gauge is continually registering near the bursting point. Unfortunately, also, our safety valves often become clogged up, and do not relieve the pressure as readily as that of the locomotive. We go, we go, and we go—at the same time stoking the fires and calling for more steam. Then one day the inevitable happens. Something gives way with a bang!—and there is another psychopathic case for a specialist to study.

For remember—the human machine is

vastly more complicated than any other. Every part cogs in, or inter-relates with every other. Merely let one little-thought-of organ, such as the pancreas, decline to perform its share, and there is trouble. One nerve center passes the word along to the next—and that in turn to the next. A “sympathetic” disorder arises, and presently the whole machine is out of gear. Just as the smoke, or some other easily recognized signal warns the engineer of the hot box and its attendant dangers, so one easily recognized sensation—*pain*—advises us that something is wrong.

What would you think of the engineer who disregarded the warning and drove his engine recklessly ahead? You, my friend, are no less foolish if you drive the human machine forward no less recklessly. If you drive an automobile you know that you are courting disaster if you disregard the rattle in the engine, or the loud squeak from the rear axle. You would at least drive carefully until you reached the nearest garage. And yet, in the mad striving to keep up with the rest of the world, how often we see the human body driven forward to complete exhaustion, and

by way of "attention" it is over-stimulated with alcohol or narcotics, or deadened by opiates and drugs!

The pain is hushed—beaten into insensibility. The nerve is put temporarily out of commission. The overwrought machine trembles and suffers silently. Meanwhile, on we go—full speed ahead and the devil take the hindmost!

Our machine may break down in more ways than one. Oftentimes, a nervous breakdown precedes or forestalls a physical one. The nervous exhaustion compelling rest may be a friend in disguise. It compels one to stop short and repair the damage to the machine itself—unless the latter is too far used up to admit a repair.

Somehow most of us seem to think that Nature's danger signals,—nausea, dyspepsia, fatigue,—are huge jokes that we are not obliged to heed. We seem to think that we can violate any of Nature's laws, no matter how sacred, that we can disregard her danger signals of pain, without paying the penalty.

Notwithstanding that the human machine is the most marvelously, delicately constructed

mechanism in the universe, that many of its processes are so extremely sensitive and delicate that the least departure from scientific living would cause derangement, we overstrain this machine constantly and abuse it in all sorts of ways. We over-speed this human machine without proper lubrication or repair, we are constantly forcing it beyond its normal productiveness. We over-feed it, crowd it, poison it, and yet we seem greatly surprised if the machine is not always in good condition, if it does not always respond to our need.

Multitudes of people do not even keep the human machine clean, oiled, or repaired. They crowd it when it is out of order, when screws are loose, when the joints squeak; and we not only always expect it to respond to our wish and to force its speed, but we crowd on the steam and expect it to make record time regardless of its condition.

How often Nature hoists her physical bankruptcy signals! Headaches, loss of appetite, lack of energy, that persistent tired feeling,—and yet we put on more fuel, force the draft, disregard the signals, and drive on often to wreck and ruin.

As many people die every month in this country from preventable diseases as were killed in the Civil War. The annual loss is equal to the population of the city of Boston, or six millions in ten years. The degenerative diseases, due to the wearing out and using up of the internal organs, are increasing here at a very rapid rate, while they are decreasing in England and Wales.

The four great mental sins are anger, fear, worry, and hurry. Tens of thousands of people are allowed to die every year from the effects of these fatal enemies, while diseases of the body are being brought under control. Typhoid, for example, has decreased enormously due to the sanitary conditions. The same is true of diphtheria, thanks to the new methods of treatment. Science and medical skill have wiped off the map some of the diseases which were once so terrifying. The life line is running up in infancy and early youth, but running down rapidly in middle life. Comparatively few people now die of old age. We wear out, tear out, destroy our vital organs much earlier than formerly, due to our abnormal living habits, our exciting, stren-

uous, straining life. If we do not contract some disease, our "nerves" give way.

And the tragedy of it is, that so much of it is preventable!

IV

THE IRRITATION OF TIRED NERVES

WHAT do we mean when we say that we are "tired"? Scientists call it "endocrine exhaustion," but that spells nothing to us.

We feel a certain lassitude, a disinclination to do anything further, a desire to sit down and rest. Normally such a sensation would denote that we had overstrained or overexerted a certain portion of the body, and the relaxation would soon allow it to "catch up."

This is generally true of the physical body, as, for example, where one does a bit of unaccustomed exercise, such as sawing wood. If one persists, the whole arm and shoulder aches, and the muscles are apt to be sore next day. But the final result is beneficial. It has been said that a sore muscle indicates an expanding muscle. In other words, that you are growing stronger.

With a tired *nerve*, however, we are not on

such certain ground. It does not easily respond to the rest cure. It may, indeed, demand more and more of the sufferer. Let us see why.

The answer lies in the fact that there are two kinds of fatigue: physical or muscular, and mental or nervous. Muscular fatigue is a mere matter of chemical reactions. It announces the presence of waste material in the muscles or in the blood. We may liken it to the accumulated ashes in the grate, which clog the fires and prevent proper combustion.

We feed coal or wood to the furnace fire in order to release the stored-up carbon. This by combining with the oxygen of the air in the ensuing blaze forms carbon dioxide and ash. In the same way, our food is fuel for our bodies. We obtain carbon from the animal starch or glycogen, and this, when eaten and digested, is stored up in our muscles as energy. The energy may be latent, but it is none the less there waiting to be called on as needed. When we exercise a muscle the same chemical reaction takes place as in burning fuel. The carbon stored up in our food is released by coming in contact with the oxygen imprisoned

in our lungs, and becomes carbon dioxide, which is exhaled in breathing. There is a certain residue, an "ash," which is carried away by our excretory organs,—the lungs, the kidneys, the intestines, and the skin. If we work rapidly, for example, we perspire. The skin becomes moist through this rapidly accumulated excretion.

If we continue to work, there will also accumulate little broken-down particles of the tissues themselves, like the worn fragments of any other piece of machinery. These soon produce the sensation known as fatigue. They are subject to definite chemical analysis, and are recognized as active poisons. In the healthy body, however, they do not persist, but, when leisure is permitted to the muscle, they are thrown off, and the muscle actually becomes strengthened in the process.

The process is not so simple, however, for mental or nervous fatigue. Here we have not merely one muscle or group of muscles engaged but the *entire system*. The nerves work indirectly or sympathetically. They all "belong to the union." Likening them again to a telegraphic system, we discover that these

wires flash intelligence to all parts of the body. Each center is in turn advised of some undue strain or untoward happening which may be local, but which in time influences every other center.

Let us suppose that John Doe is straining his eyes by the use of the wrong lenses, or bad light, or over-long hours. The optic nerves promptly report the fact on the first occasion, and the various ganglia take note of the trouble. Of the second offense probably no outward notice is taken; but as John persists, not only the optic nerves but various others begin to rebel. The ganglia in control of the stomach become affected, and digestion is impaired. One day John comes home from the office with a sick headache. He probably blames something he has eaten. But his nerves know better. They send him to bed in a dark room, and his eyes get a complete rest for twelve hours or so. The optic nerves say "thank you," and John goes back to the office feeling better than he has in a month.

"I guess all my system needed was a good clearing out," he remarks—and once more begins abusing his eyes.

And thus it goes, unless conditions are relieved, until every nerve in his body is on edge. He becomes irritable and crotchety. He loses his appetite, and he is an easy victim to the first malady that comes along.

Every winter the grippe and kindred ailments take a huge toll of the unfit, when the most ordinary precautions would make the sufferers immune. They persistently abuse not merely one part of the body, as John Doe above mentioned, but nearly *every* part, and yet they wonder why their nerves are all shot to pieces and they have no stamina.

We know a man who gets into his car every morning to drive to the suburban station where he takes the train to the city. On the train he sits in the smoker inhaling dead cigar smoke, and plays bridge. He crosses on the ferry, but again inhabits the smoking side—ignoring the fact that the whole broad Hudson River is fresh with life-giving oxygen. He rides half a dozen blocks or so to his office, and once there closes the window by his desk and lights a cigar. The cigar, or cigarette butts accumulate on his ash tray as the day goes by. He goes out to lunch and eats a course dinner,

with rich pastry to top off. On his way home it is the same story of more smoking car and more cards. If there is any work to be done around his premises he "lets George do it." This man has suffered constantly from asthma and colds, and is on the high road to apoplexy. He is committing suicide just as truly as the man who drinks poison.

Figure out for yourself the condition of his nervous mechanism. Not a single one of his nerve centers, probably, is functioning normally. All are overworked, over-stimulated, and at the same time throttled, whereas all they need is just doses of the "simple life." The private sanitariums are thronged with wealthy men who go to take the rest cure, and who get what they could get just as easily at home—fresh air, wholesome exercise, simple food, no narcotics, regular hours. It is all so simple that nobody does it unless compelled to do so. They go and pay somebody else to make them take care of themselves!

One can readily see that unless the nerves themselves gave way, some organ would. Take, for example, kidney troubles. What we call civilization, which ameliorates so many

of the hard conditions of life, ought very materially to lessen disease, and while some diseases have been conquered, there are others which the high state of civilization has actually produced. Kidney disease and many of the diseases of the liver and brain can be called civilization diseases. Many of these diseases are due to the unnatural strain of life, to rich foods, to gourmandizing, to strong drink and the turning of night into day, in all sorts of dissipation. Wealth, luxurious living, are responsible for many diseases.

The kidneys are the most abused and the most overworked organs of the body. They are compelled to strain out through their delicate structure the poisons in nine-tenths of all our food and drink. Every time we indulge in highly seasoned condiments, we harm the kidneys. All excessive meat eating, all stimulants, are enemies to the kidneys, and some of the organs, such as the stomach, rebel when abused and give us the signal of pain, but the kidneys often give no warning whatever. A fatal disease may proceed painlessly.

The increase in the death rate from kidney disease,—one of the most dangerous menaces

of civilization,— in the last ten years is simply enormous. This increase in one wealthy suburb of New York has been ten thousand per cent.

The breaking down of the delicate kidney tissues often proceeds slowly and painlessly without any outward signs or warning to the individual, simply because the nerves warn here indirectly, and not directly as in case of a toothache. Many people have a mortal terror of an examination for kidney troubles, but as a matter of fact most of the kidney diseases if detected in the early stages can be either entirely remedied, or serious results can be greatly retarded by proper diet, proper living.

The large life insurance companies encourage their policy-holders to undergo an examination at least once a year. They know from experience that many troubles, if corrected in time, will be prevented from becoming serious illnesses; that one's life may be prolonged.

But the mere lengthening of our days is not all that we seek; we want to enjoy life while we are here, and to do our best work. And we cannot do this so long as our nerves are irritated to the breaking point.

V

THE POISON OF TIRED MUSCLES

WHEN we utter the word, "poison," we think of something repellent—to be shunned. Poisons may be of two kinds—active and passive—but both are dangerous. Passive poisons are the more insidious and treacherous, and at the head of these I would place fatigue poison. Many persons go through life not knowing what is the matter with them, when it is simply jaded nerves. Some of the most attractive personalities I have ever known are anything but attractive when the system is poisoned by fatigue, when the mind is tired and harried; the charm is gone till Nature has made them fit again through getting the proper rest.

Men do not realize how unlivable and unlovable they are, how touchy, irritable, when they are suffering from the poison of fatigue. Things go wrong with them in their business

or profession, when they are tired almost beyond endurance, and then, after most of the restraint they feel during the day is thrown off, they do not feel obliged to control themselves in their home. They think home is a place where they can do as they please, because they pay the bills, and that no one has a right to object.

Fatigue, tired nerves, a jaded mind will bring the devil out of almost any man. A good man, when he is fractious, weary and jaded, will do things he couldn't be induced to do when he is physically fit. The same thing is true of the wife and mother. She is often taunted by her husband with being cross, when she is so just because of tired nerves, because the poison of fatigue unbalances her mind for the time being, and brings out the worst traits, the very things that she would hide if normal.

More homes, in fact, are made miserable by tired, exhausted or diseased nerves than almost anything else. The cause of a great many of these cases comes from lack of sufficient change or variety of environment. Man cannot live upon bread alone. There are

very few characters that can stand continued monotony.

I have in mind a home which was for many years as near a hell on earth as could be imagined. The members of this family were always quarreling, bickering, back-biting, and twitting one another. People would move out of the neighborhood because they could not stand this everlasting quarreling. By almost an accident the family moved a long distance into another section of the country and into a new environment. The removal acted like a miracle upon them. The dispositions of the sisters, whose nervous system had been worn to a frazzle by a quarter of a century of monotonous living and with practically no change, were renewed as if by magic. The new location had given them a new viewpoint of life.

A good long vacation, a trip abroad, moving into a new environment would cure the discord in many homes and prevent a multitude of divorces.

Few men realize the blighting and deteriorating, the exasperating influence of persist-

ent monotony in the home. I have heard young men say that their wives had become so completely changed since their marriage that they were disappointed and discouraged. The fault, however, may have been the man's. Girls from bright, joyous homes where perhaps they have known very little of care and anxiety, and have had great variety in their experience, marry and are caged up in their new homes; they are wrenched from their former associations and are tied down to monotonous routine. Is it any wonder that such a change causes revolutions in their disposition and in their character? Is it any wonder that so many young married women become despondent, disheartened, and, however much they may try to cover up their disappointments to their husbands, gradually deteriorate in looks and spirits, lose their buoyancy and cheerfulness and become pessimistic?

Now, my young married friend, if you want to keep a wife's love and keep her fresh, youthful, cheerful, happy, you must give her a great variety of experiences, frequent outings, fre-

quent vacations. She must be amused. She must have change of environment.

Just imagine yourself changing places and conditions with the average wife. You would be in an insane asylum within six months. You could not stand such monotony. Remember that you have a thousand times more variety in your life, in your business and profession, than your wife. You are constantly coming in contact with men and often have the exhilaration of achievement to bolster you up.

There is a difference between normal fatigue and the fatigue which comes from overwork, overstrain. It's a curious fact that people can stand very much more work in a thing they love, that their heart is in, that they are enthusiastic over, than work they dislike. A man breaks down very much quicker doing things that he doesn't like, work that he hates. It is somehow deadening, wearying, demoralizing, when all of the faculties do not give their consent, do not say "Amen" to our work.

Work without hope, work with no future in it, work in a blind alley is very wearying, dis-

couraging, because the same set of muscles and nerves are constantly brought into play.

Enthusiasm, love for our work, seems to release something in our brain and nervous system which reduces or postpones the fatiguing point very materially. Such work is akin to play, the play that rests and rejuvenates, renews, recreates, and refreshens.

Scientists have definitely discovered and isolated the poison of fatigue, according to a recent announcement through medical circles. Dr. Weichardt, of Leipsic, states that weariness is caused by a poison accumulated in the muscles by excessive exertion or overwork. This poison, which Dr. Weichardt has named kenatoxin, he has obtained by squeezing the muscles of guinea-pigs and other small animals which had worked for six hours until they died of exhaustion. The report in the *New York Times* said in part:

“When a large quantity of kenatoxin was injected under the skin of animals in full strength, who were then put to work, they immediately became exhausted, as though by excessive exertion, and died. Quite different was the result when only a very small quantity

was injected. In that case, Dr. Weichardt says, the animals treated showed a conspicuous increase of endurance and would continue for more than twice the ordinary time at their task. Aided by this knowledge Dr. Weichardt succeeded in discovering his antikenatoxin, with which he has since experimented on himself and other physicians and lay volunteers with surprising results. He was able to continue exercises twice as long as usual with an injection of antikenatoxin as without it, and his friend, Dr. Lobrein, after taking a dose of the serum, continued for nearly twelve hours solving arithmetical problems of which ordinarily he would tire in a very few hours. In another case, Dr. Weichardt reports, antikenatoxin was diffused by spraying in a school room without the children being aware of it. Nearly all of them showed a remarkable increase of energy and at the end of the lesson seemed ready for another.

“It is believed that the discovery will cause some great surprises in athletic contests, but Dr. Weichardt warns the public that it must only be used in exceptional cases, for instance,

in war, when the existence of whole armies may depend on the preservation of the strength of a man carrying an all-important message, or on dangerous climbs in the mountains. He bases his warning on the statement that anti-kenatoxin kills the poison which over-exertion causes to accumulate in the muscles, but men know very little about the functions Nature may have assigned to this poison, which may protect the body from evils worse than weariness."

We can neutralize our fatigue by our vibrations of differing character. We have experienced this when we have come home tired and someone we have loved comes, an old friend, an old classmate, and we talk and laugh about old times. Before we realize it the tired feeling and fatigue are gone.

Playing and romping with children neutralizes fatigue; going to the theatre or opera or indulging in other sensible amusements—all these things merely mean changed vibrations.

Children will play all day long and late into the evening if we allow them to do so. We have to call them in when it is bedtime, and

how they protest against quitting, because they are doing something they love. If you ask them if they are tired, they say, "Oh, no, I am not tired yet, I just love to play."

The poison of fatigue from a day's work in something we love is as nothing compared with the fatigue from an irksome day's work, a day's drudgery. This shows a curious psychological law. There is a mental chemical poison operating when doing the things we dislike. If there is any protest in us the poison accumulates.

I have always noticed that very popular people, good mixers, people who feel at home in all society under all conditions, usually have strong vitality. They radiate force, virility. Health means so much to every situation in life that it cannot be over-estimated. A low vitality means insufficient energy, insufficient animation. It means ineffective memory, weak decision, inability to concentrate one's mind.

I know of no other one way to increase one's mental calibre as effective as improving one's health, one's physical energy and vitality. In-

creasing your vitality is about the best investment you can make.

If you want to increase your income, earn more money, more salary, then you must guard your health. This will add to your virility, increase your creative ability, your initiative; it will enhance your courage, strengthen every one of your forty or fifty mental and moral faculties. It will heighten your enjoyment power, increase your happiness, your satisfaction, your efficiency and success.

Fatigue is dangerous, especially when in the extreme. It generates poisons in the different tissues of the body, and encourages the development of abnormal and disease tendencies. You may not realize it at the time but you are exposing yourself to great risk when you get over-tired. Our soldiers in the recent War who were forced, in the great stress, to go far beyond their physical powers of endurance, were very seriously affected. Some became insane, some had fits resembling epilepsy. All sorts of physical and mental troubles were the result of this forced exhaustion.

46 MAKING FRIENDS WITH OUR NERVES

Many men, and women, too, force themselves by stimulants, drugs, tobacco, or indulging in too much coffee, tea, and other drinks; they force their brains to do extra work. They give tired nature no chance to let down.

VI

NERVES ARE FRIENDS, NOT ENEMIES

IF you have read the foregoing chapters, my friend, you have already suspected the truth conveyed by the title of this one. Nerves are indeed not our enemies, but are our best friends.

Just suppose for a moment that you had no nerves, and that, instead, all your organs functioned independently, without regard for or relation to each other. Of course this is a physical impossibility, just as much so as the working of different parts of a motor, such as the carburetor, the pistons, and the battery; they must be co-ordinated. But let us suppose that the sensory organs were so constituted that they would not report any disturbance to the brain. You would not then feel any pain or discomfort, any more than the patient under ether or chloroform. But at what a cost!

Nature's danger signal, pain, would not be working. You would have a clear track for inevitable and speedy destruction. Your bodily organs would continue unchecked until literally worn out.

Pain is really a blessing in disguise. It warns us that something is wrong, and it keeps on warning us until the evil is corrected. Physicians know that merely to stop the pain does not check the disease; and in fact the physician can work more intelligently when the pain is present. It aids him in his diagnosis; it is his thermometer and chart combined.

A coated tongue, a sour stomach, indigestion, pain in any part of the body, headaches, biliousness,—these are some of the many danger signals which Nature puts up for our warning. That tired feeling, especially in the morning, if habitual, is a danger signal. Loss of weight, loss of appetite, mental depression, chronic discouragement, these are all signals of trouble somewhere. They tell us to get out of doors more, to get more exercise, more recreation, more play. We must learn

to read these signs and to know what they mean.

Recently one of the crack trains of the world, the Twentieth Century Limited, was wrecked, with loss of life, because the engineer "took chances." He ran by the signals indicating caution, at too high speed. He thought he could stop in time; but when he applied the brakes, it was too late to avoid dashing into the stalled train ahead.

"Slow down and save ten dollars" is the advice on a large sign to all autoists about to enter a certain village near New York.

What a wonderful thing it would be if multitudes of business men, and women, too, would take a lesson from this sign; if they would heed the warning and slow down in their mad chase for wealth, if they would slow down and save a nervous breakdown, save a grouchy, touchy disposition, save mental poise, an enormous amount of precious energy, save a frightful waste of vitality, save devitalizing themselves to the point where even their own families have difficulty in living with them.

Every time I meet a certain business man

in New York I get a "hurry-up" impression from his nervous, uneasy attitude. He is constantly taking out his watch as a reminder that he must be going. He always tells me that he is so driven with his work that he doesn't know what to do. He is constantly telling people that he has so many interruptions in his office that he has to work far into the night in order to get in a decent day's work.

The nerves are very sensitive to the physical condition. The least drop in the vitality barometer, the least lessening of vigor, the dropping of the health standards anywhere, show very quickly in inferior brain product, just as an improvement in health, increased vigor and greater vitality are reflected in a more vigorous brain product.

We do our best and most effective work when we feel well, because then all of our faculties give a spring to our efforts, then we are lifting up our life work to the level of our highest ideal. We cannot feel well, if our bodies have been abused, and Nature is trying to advise us of the fact.

The violation of health laws throws the or-

gans out of harmony, destroys their co-ordinating power, and they quit work, quit performing their functions, and go on strike as a protest against their abuse.

We complain bitterly of pain and other physical distressing conditions, but if it were not for this warning of Nature very few people would live to grow up. If there were no such thing as pain, children would be fearfully mutilated. It is doubtful whether they would have any fingers, ears, eyes, or noses when they came to their majority, if they did not feel pain, did not feel burns or bruises. If a child felt no pain, it would hold all sorts of hot things in its hand until it destroyed the flesh, ruined its fingers. It would ruin its throat and stomach by taking in hot things which would scald it, burn it. If it felt no pain from cuts, it would naturally be badly mutilated by sharp tools.

If we could go on working without a sense of our fatigue we might ruin our brains or muscles. Our ambitions might work us to death. Well-balanced working hours, on the other hand, with due regard to these friendly signals from our nerves, work no hardship.

There is always an undercurrent of energy flowing through the nerves. Even in our sleep it is present. It is generated in the sense organs by stimuli so delicate as to pass unnoticed by the brain. If all goes well these minute stimuli unite to form a strong, health-giving stream. We "feel well," we say; but we do not know just why. But let these constant sensations emerge from the wrong group of sensations. The little currents, gentle enough at first, unite in a constantly augmenting stream of protest—and we "do not feel well."

The undercurrent is always there—always flowing. It may produce a tonic state, a condition of alertness which passes on the health waves from one center to another. Some lurking undercurrent of ill is met and overcome, and so center after center is reached and rejuvenated. Take, for instance, a long walk on a crisp winter's day. How fine one feels! The blood tingles, the muscles are elastic and springy, the lungs are cleared of impurities. The nerves flash the glad tidings from one center to another, until they fairly shout with joy. For your nerves are really sympathetic

creatures. They would far rather deliver good news than bad.

Suppose, however, the undercurrent from the sensory organs is headed in the wrong direction. It is by nature no less active and alert. It *must* be so, in order to permit the animal life to function. Each center as reached is given the bad message, and its own ills are increased thereby. It can do—and does—only one thing. It warns the brain with increasing intensity: “Stop! Put on brakes! Something is wrong!”—This is, indeed, an act of friendship, yet how often unappreciated.

It must be realized that, in its origin, the nervous mechanism is a wonderful device through which the mighty forces of the universe are brought to play upon the muscles of the living body. It is the key to the Infinite—the all-pervading impulse which causes matter to live and move. Without it we would be inert, helpless, hopeless masses, like the jelly-fish floating at the mercy of wind and wave. With it, we proceed onward and upward in our steady evolution to the stars.

VII

THE EFFECT OF HABITS UPON THE NERVES

THERE is no doubt that our daily habits of living exert a tremendous influence upon our nervous energy. We are either storing up more and more of such energy through wise and sane habits, or we are frittering it away through foolish habits.

Few people realize how fearfully prodigal they are of their nervous force; how they waste this precious life capital in all sorts of leaks of power.

I have seen a great deal of a certain young woman for years, but I have never seen her still for a single minute. Her muscles are moving somewhere all the time. She fidgets with her fingers. She is constantly moving her hands or her feet, snapping her eyelids, making facial grimaces. She puts her hands to her face, or smooths her hair many times

every minute. She always wants to sit in a rocking-chair, because she must be in motion. As a consequence, she is now on the verge of nervous exhaustion, and she does not realize that it comes largely from this terrible waste of nerve force, which is running away in so many different directions.

We must not forget that our nerves do not become tired in the same way that our muscles do. The nerves simply report the fatigue to some other organ. If people indulge in such silly habits as the girl just mentioned, the nerves are kept constantly on the job reporting minor disturbances.

Our nerves, to all intents and purposes, are indefatigable; and yet we speak of tired nerves, nervous prostration, of being "on edge" or worn out. All such phrases are inaccurate. What, then, is it that has given way?

As a matter of fact, the nerves are the last part of the human frame to wear out. Even in many old people they are remarkably alert and vigorous. It is not they that are at fault, but the synapses, or unions of the various nerve cords. They are our resistance boxes. They arrest and divert thousands of sepa-

rate sensations every hour, until at last they become clogged and sluggish. Then our "nerves" feel tired.

The synapses are really responsible for the formation of our habits, either good or bad. They are somewhat like trapdoors, which allow an object to pass through one way, but do not let it get out again very easily. They act like the valves in water-pipes, or steam-pipes, the flanges of which are set in one direction and easily allow an inflow, but close against an outflow.

We will suppose, for example, that a boy is smoking his first cigarette. He may not like it—probably doesn't. The nerves report the new sensation, the synapses record it. He smokes another, and these little valves try to adjust themselves to that one also. In a short time, if he persists, they not only adjust themselves to the narcotic, but they come to *demand* it; and the more that is given them, the more they demand. Confirmed smokers try one brand after another to lull to rest this eternal craving. One shrewd advertiser uses as a slogan for his brand, "They satisfy!"

In the same way, when one takes a drink of

whiskey, it at once reacts upon the synapses, and the exhilaration is sent through the entire system. The consequence is, that an appetite is created which becomes more and more difficult to satisfy; and a habit is begun.

Doctor Elliott Park Frost, of Yale, describes this condition as follows: ¹

“In simplest terms there is an incoming impulse,—say, the sight of a glass of beer; this impulse may be drained off through synapse *a* into one set of muscles, or it may be drained off through synapse *b* into another set of muscles. In one case the man takes the beer, in the other he refuses it. The nervous impulse will act precisely like an electric current, following the easiest path. The impulse, that is, will pass over that synapse that offers the least opposition.

“The general statement may now be made: the formation of habits is nothing more nor less than the breaking down of the natural resistance offered at one synapse, and the raising of resistance offered at another synapse; and the re-formation of habits is the reversal of this process, where a synapse of great resistance is

¹ In an article in *The Yale Review*.

broken down, and a synapse previously weak is strengthened."

However, there is still another factor in the formation of life habits. The lowest form of nerve action is merely *physical*. What about the *mental*? Habit-forming is both a physiological and a psychological process.

Let us consider again the boy with his first cigarette. Aside from its taste or after effects, social restraint may step in to prevent a repetition of the smoking. If one considers it foolish, unwise, or as opposed to the preferences of one's family, these social reasons may sufficiently raise the resistance in given nerve channels, so that the first smoking will prove to be the last.

If, however, the boy's friends are smokers, the renewed temptation, the force of example, the companionship—all tend to lower one chain of synapses, while unpleasant effects—displeasing taste, nausea—all tend to make another set of synapses become the point of least resistance. When these two tendencies balance each other, as often happens, little things will throw the victory to one side or the

other. On the other hand, when one is an habitual smoker, or an habitual abstainer, resistance is so preponderatingly less in one nervous channel that there is no question of the result. The older the habit, the more fixed and determinable is behavior. By the time the boy has become a man, this and many other habits are fixed irradicably.

Habit forming usually proceeds at its most rapid rate during the first twenty years of life. The nervous system responds to one set of impulses or rejects another much more readily in the child.

Take, for example, laziness. The child likes to lie abed in the mornings, and dislikes physical labor. This simply means that a group of synapses are being trained to lethargy. They are allowed to lie dormant until any violent movement causes them to rebel. The more they are humored, the more exacting they become. I have seen children at school who would not apply themselves to study. They were pandering to the wrong nervous reactions. The difficulty lies in habit reformation. It is not only a question of

breaking down a habit, a novel synapse, but there is now a greater question as to how that old path of indolence worn deep by many yieldings shall be blocked. New habits of industry must be formed through the play of a new set of synapses. The formation of a new channel is useless just so long as the old path still offers weak resistance.

Habits are vital factors in one's whole life. We are ruled by our habits, whether for good or ill. Working as they do at the very root of our being—our nerves—they affect both our conduct and our health.

Unfortunate habits are the cause of disease. Physicians often find that the patient's bad habits of life are the real cause of his ill health, and the cause must be removed and the habits remedied before he will get back to normal health. But many people are very sensitive about being told by their physician that they must reform their lives, that they must give up their excessive drinking, and the use of stimulants of all kinds, that they must quit turning night into day, before they can regain their old-time strength, and they often change doctors, get rid of the one who tries to tell them

what they must do. They want something they can take out of a bottle that will fix them up. They don't want to change their bad habits, don't want to give up their set way of living, don't want to go to bed at a certain hour, chew their food fine, eat food that will nourish rather than the kind which tastes the best, that tickles their palate. They want to find a doctor who will cure them and let them go on living their own way, and their faith is in something in a bottle or a box—something to take, tempting the young doctor to brace his patient up temporarily with a tonic, while he goes on his old gait and practices his dangerous habits of living.

But there are always risks in the reaction, and the honest, conscientious physician will not cater to the patient's weakness, but tell him frankly what is the matter and what he must do to get on his feet, even when he is confident that when he does tell him, the patient will seek some other doctor or some other advice or remedy. Self-indulgence and a set way of living are a very sore spot with many patients and the last thing they want to give up or abandon.

The majority of our men in public life keep themselves physically depleted most of the time. I have been painfully struck with this in visiting the House of Congress, at Washington. Men with superb natural powers have become physically unfit to perform their great duties; through over-indulgence and lack of exercise they have become weighted down with surplus fat and with flabby muscles.

The late Senator Tillman once admitted that he had ruined his health through such carelessness, and it took a paralytic stroke to bring him to his senses. He said that it was this stroke which compelled him to reform and make an entire change in his habits of living. He believed that all of his fellow Senators shortened their lives by their luxurious living and lack of exercise. Most of the time they are sitting quietly, constantly forcing the blood to their brains, and doing nothing to counteract the strain. Add to this, constant smoking in close committee rooms, and a round of dinners or other indoor social activities, and it is small wonder that they soon collapse.

Roosevelt was the most striking example of a man in public life, who made himself phys-

ically fit. And who can say that his remarkable attainments in statecraft were not due in large measure to this ideal life plan of "a sound mind in a sound body?"

VIII

BACKING UP THE BRAIN

IN every community there is one dominating personality, some man who is recognized to be a power. He does not need to be chosen a leader by formal vote; he leads naturally and by general consent. In every crisis or emergency, his neighbors instinctively look to him. He radiates forcefulness and power, and accepts responsibility as easily as gravitation directs the stone back to the earth.

The masterly mind, the masterly personality make a great impression upon us. We cannot help admiring these characters, although often we do not agree with their principles. We recognize that they are poised, alert, and have a vigorous mental grasp. There is something which inspires confidence in the very way they do things. They impress us with their masterfulness.

Why is it that such men just naturally lead

—while the rest follow? It is because their faculties are co-ordinated. They unite good health and a sound body with a vigorous brain.

For example, every faculty and every mental quality is affected by ill health. With the physical power down, initiative oozes away. Courage is the great leader in the mental realm. The other faculties will not start until courage leads the way. When that is down, everything is down. Courage follows the health, the nervous vitality, to a remarkable degree,—because of the intimate connection between all our bodily organs and our brain.

The brain, as I have said before, is like the “Central” of a telephone system. Every message must come through it, and must register upon it. The wires, which are our nerves, reach out in an unbroken series of lines to every cubic inch of the body, and messages continually flash back to the central operator.

In order for the system to be efficient, therefore, at least two things are necessary: the wires must be in good working shape; and the central must be organized for prompt and clear handling of all signals. If anything is wrong

at central, the bad effects speedily manifest themselves in every part of the system.

This is but another way of saying that the brain must be safeguarded in every possible way. With it clogged or befuddled, the man himself is badly handicapped.

One of the easiest ways of mistreating the brain is through the stomach. Suppose a man takes a strong drink of whiskey. The nerves leading away from the stomach are overstimulated and pass their extra load along from center to center. The recurrent waves finally reach the brain itself, which, of course, has been immediately advised of the occurrence, but at first is master of the situation. The nerves actuating the heart cause that organ to pump violently, sending an overplus of blood to the brain. Under the combined attacks the brain falters and finally loses control entirely. The telephone operator becomes temporarily insane, and begins sending out foolish orders. The nerves attempt to obey, but only muddle things worse. The leg muscles get out of control, and the man totters, perhaps falls. We say that the poor fool is

intoxicated, but that does not half reveal the terrible state within. If we could only lift the lid and see the warring nerves and muscles out of control of the central office, we would realize what a frightful chaos has resulted.

Or, take a milder instance. The stomach has been given the wrong sort of food, or an overload. Dyspepsia results. The deranged nervous system affects in turn the muscular system; and the victim feels weak, flabby, out-of-sorts. The brain in its turn becomes indolent and lethargic—incapable of doing its proper stint of work.

That is why many successful business men refuse to eat a heavy lunch. They content themselves with crackers and milk, or something equally light, so that they may keep mentally alert for the afternoon's work.

Your nervous system forms with your brain a sort of vicious circle. No one part can suffer without affecting all the rest. If you have an aching corn—at the spot farthest removed from your brain—it may end by souring your disposition and interfering with your brain work. It may get you "on edge," cause you

to become irritable and quick tempered. You will become "nervous" without realizing what it is that is causing the disturbance.

But in the normal and healthy man this circle ceases to be vicious. Every part of it is striving to promote the well-being of the individual. It is backing up the brain, instead of handicapping it.

The rules of the game are simple:

First, we must eat the right sort of food.

Second, we must take the right sort of exercise.

Third, we must have the right sort of habits.

Fourth, we must think the right sort of thoughts.

Are they not simple? Yet, how small a percentage of persons observe them faithfully!

The fourth requisite is the hardest of all—yet it stands absolutely for brain power. Reading the right books feeds and strengthens the brain, just as reading trashy stories weakens it. Thinking the right thoughts, instead of idle and vicious ones, will stamp their impress upon the character and the whole life.

If you are not realizing the best out of your

brain, you may be pretty sure that the fault is not outside yourself. You may be pretty certain it is inside of you. Why not, then, analyze yourself and see where the fault lies? Have you some weakness that is neutralizing your efforts, keeping you from the big results which you think you have a right to expect? Then find out what it is, and correct it!

Every normal person possesses some quality or qualities which, if wisely, persistently exercised, will make him a success and of worth to the world. It does not matter who you are, or what you have been, you have some qualities which, if you exercise faithfully, honestly, will bring you a respectable degree of success and reputation. The trouble with every one of us is that we allow our weaknesses, our deficiencies, to obscure our good qualities, to spoil our good efforts, to mar our careers.

It is a great thing to know what our good qualities are, to keep close to them, to develop them, to encourage them until they bring us to our own. And just this thought will help you—no matter how discouraged you may be, you possess some splendid quality which, if you exercise and develop it, will give you a

respectable place among your fellowmen, make you self-respecting. Keep that one thought in mind; it will help you when you are tempted to condemn yourself, and think that perhaps you are a failure.

Never forget this, that there is a God in you, a God in the making, and that the truth of you, the reality of you, is absolutely perfect. Let that be your foundation for developing your brain power. If you think you are a nobody, a failure, if you are a victim of your moods, your discouraging moments, you never will do anything worth while. You are choking your capabilities.

Don't condemn yourself simply because you have not done all that you expected to do. Profit even by your mistakes. Give the good a chance, back it up, nurse it, encourage it.

This is but another way of saying, think only thoughts of uplift; key up your mental machinery to the highest pitch of efficiency.

There is a strong affinity between the mind and body. Whatever affects one is constantly felt in the other. The mental state corresponds at once with whatever physical expression we assume. Assume the most cheerful

attitude of which you are capable. Laugh as heartily as you can. Let good cheer, good will beam from your face, and while in this position just try to feel anger or hatred for somebody. You will find it impossible.

So, when you are discouraged, sad, when you think after all that you may be a failure, that you will never amount to much, just assume the opposite of all this, try to feel prosperous, successful, happy, just as joyous as you can. At the same time try to express it in your face and manner. You will be surprised to find how quickly the pattern which you thus hold will be woven into reality, and you will actually feel what you assume.

Remember that the brain needs encouragement and stimulation, just as much as any other part of the nervous system. Give it the correct stimuli from both without and within, and watch the entire body glow with a sense of well-being.

How few of us back up the brain scientifically; and yet we wonder why we cannot create vigorously, why our mind is not more virile, not more robustly productive and creative, why we haven't more energy. These things

live in our habits, in our food, and are reflected throughout our nervous mechanism.

If we do not back up our brain, as a horse trainer backs up his racer for the world's prize, how can we expect to win out? Our lives are humdrum, ordinary, mediocre, because we do not develop our latent powers. We can never bring the possible man out of us while we cater to the little fellow who is getting our living. We have never brought the larger man out, because we haven't given him a chance. Unless we back up the bigger man in us we will remain a dwarf and go through life with the little fellow we are ashamed of; while the sublimer man is waiting to be discovered and to help us.

You can't get the bigger man out of yourself, my friend, by eating adulterated foods, by eating too much or at the wrong time, by turning night into day and robbing yourself of sleep, overtaxing your nerves. There isn't half enough play in your life; it lacks the proper kind of recreation, the right kind of inspiration and brain stimulus. You can't bring out that giant, when you have only prepared for the little fellow. That grander, magnifi-

cent man might have made you a great reputation.

There are two personalities in you; but you have only been acquainted with the little fellow; you have never backed up the giant. You have never given him a chance. He has been silent, latent within you. There has been a lack in you of the proper stimulus which would have aroused him.

In a large portion of the cells of the body most human beings are only half alive. This is the fault of poor blood, which in turn is the fault of improper nutrition.

Your brain is backed by your blood, and pure blood is made only by the best of food. It is the plus vitality that counts in life. It is the thing that makes the positive, decided brain.

Most people seem to think that if they bathe frequently and take care of the outside of the body, they keep themselves in a sanitary condition; and yet many of these people are in the most unsanitary condition internally.

The blood is the life stream of your body, which is circulating every instant, rapidly, past all the different organs and tissues which,

so to speak, lie along the shores of this great blood stream, which carries all the life and nutriment for the building and rebuilding of the tissues, the organs, and, in short, every cell in the body. But if this life stream is not sanitary, is not pure; if it is clogged with broken-down tissue which has not been eliminated or made pure by plenty of exercise in the open air and plenty of sleep, then the blood pumps poison instead of health.

Too much food, or too great varieties of food are eaten at the same meal, foods which antagonize one another chemically. Unless you eat just the right amount of the right kind of food, in the right way at the right time, and unless you give a chance for the proper oxidation of this food, by getting plenty of oxygen into your blood, by right breathing, by giving your muscles the right kind of exercise, the blood stream will be foul. You will invite all sorts of ills. Your vitality will be low and you will not have sufficient disease-resisting power to throw off disease germs. In other words, you will have very little assurance of health, unless you keep your blood stream pure and clean. If it is not pure and

clean, your liver will be foul, you will have trouble with your kidneys, your digestive organs will not do clean digesting, the various organs will not function normally, and you will be in constant danger.

It is even more important to be clean internally than externally. You must keep the blood stream pure, and charged with high energy and force, if you expect it to give up to the brain the highest form of brain energy and of life-giving force. A muddled brain produces muddled thought; you will not think clearly and your courage will be down. You are likely to be a victim of discouragement and of the blues.

Much of the blood of the average person is muddy, poisoned by an excess of nutriment not properly digested or which cannot be assimilated by the tissues. This muddy blood, which comes from impure or ill-digested food devoid of nutritive value and tissue-making properties, of necessity poisons the whole body and depletes its powers.

Let us eat proper foods, in a proper way; let us remember that the blood is made from what we eat, and that the blood is the life;

76 MAKING FRIENDS WITH OUR NERVES

let us take proper exercise and rest to help purify the blood; let us, in short, key our mind and body to principles of right living, and we shall find success waiting for us at every upward step.

IX

HOW THE BODY IS RENEWED

JUST as a furnace must be constantly replenished with fuel to keep the fires glowing and the steam up—so our bodies constantly require and consume fuel, in the shape of food. The stoker of the furnace could not expect a good blaze if he stoked with green wood, or used slate in the place of coal. And we, likewise, cannot expect to fool our bodies by placing the wrong sort of food in our stomachs.

There are twelve different elements which make up the body, such as carbon, oxygen, phosphorus, chlorine, magnesium, iron, sodium, and potassium. These are the constituents that make up the body, and hence these are the elements which must be fed, replenished when worn out or broken down. For example, if a person makes up his mind that he is going to live upon potatoes, he will furnish only the starch which will be changed into

sugar and some of the salts which enter into the softer tissues of body, but which have no power to build up the more solid portions.

The substantial parts of the body are repaired by proteids which are rich with nitrogen. It is true there are other substances, like fat, carbon, oxygen, and hydrogen, which enter into the bone and make a cushion for the different organs, as for example, the skin. The bulk of the body is composed of water.

If the activity of some portions of the body, such as the brain, for example, uses up a large amount of phosphorus and other elements which enter into the brain structure, and the individual is a large meat-eater and takes little exercise, he will very soon come to grief, because he is eating a muscle food and doing brain work.

We get a helpful hint of the rôles the different foods play in the body, by watching the results of fasting, when the fat and the softer tissues disappear first. Something like forty percent of the weight of a body of an average individual will be consumed by fasting before there are any very serious results.

There are fifteen different kinds of cells

which make up the body, such as brain cells, muscle cells, bone cells, skin cells, and cells of the various internal organs and glands. These are like so many tiny factories situated on a river of blood which the heart pumps ceaselessly through the system to every atom of the body. Like coral insects on a coral reef, each of which takes the particles of lime floating in the water for the building of its skeleton, so each one of these human factories situated on the banks of the blood stream reaches out into the life liquid and extracts that kind of food which is calculated to build up its own structure. The brain cells and the nerve cells, for example, will not take muscle food or bone food, floating in the blood, even though it be over-loaded with these materials, and itself may be in a state of semi-starvation. Each tissue and organ will take only that for which it has an affinity, which naturally enters into and builds up its own structure.

There are fifteen different kinds of food cravings to correspond with the fifteen different tissues of the body, and each one of these must be met by its own particular nutrition in order to get a perfect balance of forces

and functions. Perfect balance or poise comes from complete nutrition, where all the tissues are fed, where there is no starvation in cell life or lack in any part of the body.

The intelligent farmer analyzes his soil so that he may know and supply the things that are lacking in it, because the soil cannot put anything into the crop which it does not itself contain, plus what comes from the sunlight and the air. Many an ignorant or lazy farmer goes through life producing poor, stunted, half-grown harvests because there is nothing in the soil of his farm to nourish and bring to perfection the harvest, and he does not supply the deficiency. In the same way, multitudes of human beings produce very meagre human crops, many of them total failures, because they do not have the right physical soil, the right kind of nutrition to produce achievement.

The ignorant farmer, in his effort to imitate his more successful, because more intelligent neighbor, often supplies the wrong elements to the soil, something which that particular kind of crop which he wishes to raise doesn't take, because it has no affinity for it, or, on the other

hand, he often injures the crop by over-fertilizing it. Many people are just as ignorant of their bodily needs. They suffer all their lives from the starvation of certain tissues, while certain others, perhaps, are getting many times too much nutrition.

We need a great variety of food to build up all the varied cells in the body. For example, the brain cells and the cells in the entire nervous system would require very much more phosphorus-containing food than would the muscles, while the latter would require much less albumen. The brain and the nervous system would, on the other hand, require almost none of the lime products and the earthy salts which build the bony structure. The skeleton requires a food rich in lime and salt, especially while the child is growing; otherwise he would have soft bones, as illustrated in the rickets. After the body has gained its growth the bones would merely require to be maintained and renewed and would need very little extra building material.

The time will come when the government will not allow its children to eat imperfect food, viciously cooked. All foods will ulti-

mately have to come up to a certain standard, a certain grade of perfection, capable of giving to the body the greatest possible force and vitality and vigor.

Much of the poor work of the world, the poor health, the invalidism, the failures is caused by imperfectly developed, imperfectly cooked foods.

It is not always sufficient to eat foods that are perfected. Our foods should be scientifically selected to fit our hereditary tendencies, our age, our occupation and our life habits. They should be so selected as to bring out of the life we are living the greatest possible physical vitality and force because the brain cannot give off force which is not imparted to it from the food and from the vitality of all its associated cells of the body, for the brain force is a resultant of the vitality of all the cells of the body, and all are affected.

If you could analyze your life right now and take the measure of your mental output of force and vitality, you would probably be much disappointed. Instead of a hundred percent of mental efficiency, measured by your vitality and force, you might find that it would

not measure more than fifty, possibly less. Much of this deficiency, you would probably find, is caused by some lacks in your food fuel, causing a very low and deficient combustion in the body, for all the force used in the body is the result of actual combustion, and, of course, if the food fuel is imperfect, if it lacks fire and force, it cannot give off first-class vitality or electrical energy.

Brain-workers and persons of sedentary habits, or of nervous temperament, should select foods rich in albumen, phosphorus, and potash. The process of thinking uses up the nerve substance much faster than physical labor wears away the muscle. Such persons should avoid a starch diet, such as potatoes, which, however, may be eaten once a day. A woodcutter can start the day with ham and eggs and potatoes—yes, and pie too if he wants it—and repeat the dose at dinner and supper, and easily work off the starch. But let the brain-worker try such a diet, and his brain will soon feel like a dish of mashed potatoes.

Physicians assert that nine-tenths of our chronic ailments have their origin in the diges-

tive tract. Among the disorders which have their origin in foods, or the infection resulting therefrom, are: rheumatism, gout, sciatica, catarrh, heart troubles, liver and kidney troubles, skin troubles, most headaches—indeed the list is formidable. How often the doctor prescribes a “strict diet” as a curative of our ills.

Most people eat too much concentrated food, such as meat, and not enough bulky food such as salads and green vegetables. The latter are necessary in order to maintain and to aid the peristaltic movement in the alimentary canal. Most people think that they can gauge their food by its bulk. They do not know that there is as much food value in a pat of butter or two or three lumps of sugar, as in a pound and a half of cabbage.

By chewing the food finely we can not only better regulate the amount of food which the system needs, but the quality. Most people eat too much protein, that is, the food which builds and repairs the tissues, and not enough energy-producing food, such as starch, fat and sugar. This protein food is mainly nitrogenous, such as the white of eggs and lean meat.

We need comparatively little material for maintaining the structure of the body after the thirtieth year. People who chew their food finely do not require such an excessive amount of the body-repairing foods, the nitrogenous foods.

The organs which filtrate poisons, such as the kidneys and liver, are seriously injured by too much meat, too many eggs, and the kinds of food which cause the greatest putrefaction in the digestive tract. These poisons are absorbed into the system, and many people who live sedentary lives, who are not regular in their habits, who do not eat fruit, are subject to these poisons from intestinal putrefaction.

It is reasonable to assume that foods which cause the least putrefaction would naturally be the cleanest, the least harmful and the most beneficial, but our alimentary tract has adjusted itself to meat eating so long that it is difficult to change except by gradual evolution.

If you value your life, you should be careful about eating the things or doing the things which bring too great a strain upon the kid-

neys, the heart, or the liver. These are your most vulnerable organs and the most essential to life.

Every person should have an intelligent idea of the food elements required to build up all of the tissues of the body, and he should also know the modifications produced in these elements by one's temperament, his inherited tendencies, his occupation, his life habits, whether active or sedentary, outdoors or indoors.

The perfect food, the scientific diet, adjusted to each temperament, occupation, and manner of living, if scientifically taken, would come very near to producing a perfect race. A vast amount of the unhappiness, the misery, the crimes of society to-day would be eliminated, because these things come largely from badly-nourished bodies. Instead, we should have vim, character, achievement, power.

X

MENTAL VIGOR AND FOOD

BECAUSE of the fact pointed out in the preceding chapter, that varied foods are required for the different sets of body cells, our food products should be studied and selected largely from the standpoint of body-building and energy-producing qualities.

Many people who complain of lack of energy, lack of life, are really suffering from semi-starvation, usually brought about by the lack of proper nutrition.

Multitudes of people eat deteriorated food products, foods which come from blighted or half-developed cereals. A similar thing is true of vegetables and fruit. In fruit plucked before it is ripe, the juices are not properly developed, their life-giving qualities not matured. The chief force in food comes from the marvelous chemistry of the sun and the soil and the moisture, and if these have not had

an opportunity to perform their chemical miracle, to perfect their life-giving secretions, the food will be of an inferior quality.

Remember this: The foods that make our blood make our life; our blood makes our brain, generates our energy, maintains our life force. We should take infinitely more pains in selecting our food than in selecting our outer clothing, for our food is our life; our future, our welfare, our destiny. Foodstuffs ought to be produced under the strictest government inspection. The using of immature, unripened, incompleted foods should be regarded as a crime. Food adulteration dwarfs the very life of a nation, and should be punished accordingly.

Did you ever realize that your ambition lives largely in your food, that the force of it, the quality of it, are in what you eat? Your ambition is actually measured by your food calories. How can you expect a half-formed, immature, adulterated food to produce the fire and force, the energy which does things?

All about us we see persons who are doing weak, inefficient work and are only getting a tithe of their ability into their vocations be-

cause there is not force enough in their diet to give vigor to their blood. Their food does not make enough red blood globules. The girl clerk or stenographer who eats cream puffs and chocolate eclairs for her lunch is the one most likely to do slipshod work.

One of the shortest-sighted policies possible is to buy cheap foods, because they are adulterated with all sorts of indigestible and injurious substances. For example, certain wheat fields become blighted or suffer from some disease, stunting the kernels and preventing them from maturing. They have not drawn from the soil, the air or the sunlight their proper share of nutriment. Oftentimes such flour is condemned, only to be fixed over and resold under some sort of a guise or other, and made into foods.

It is never wise to buy any food simply because it is cheap. If you are obliged to pinch in your expenditures do it on something besides your food. You cannot afford to economize on that which gives you life, brain force, which is capable of imparting a vigorous vitality. This is your life capital. The difference in your food may make all the

difference between a first and a second-class man. You do not require a great quantity. It is infinitely better to get a little bit of first-class food and chew it slowly and well, than to gorge oneself with cheap, immature, half-developed cereals, and fruits. They can only impart to the blood the force which they possess, and the blood can only give up to the brain and to the other organs what it has been given by the food.

A well-nourished body is a protected body; it is immune from a great many diseases to which a depleted body is subject. It is the safest life insurance we can get.

The time will come when men will feed themselves scientifically, when foods will be tested and qualified. Nor will they eat fruit and vegetables which are withered, dried up, so that the cells are imperfect and no longer capable of building up perfect cells in the body. Food is like fuel, like the coal taken into the locomotive. It cannot generate more energy than it contains. If the coal is full of slag, stones and all sorts of inferiorities, the engine will not be able to make speed.

How pitiable it is to see a man who is prepared to make the supreme test in his life work, who yet persists in eating anything that happens to be most convenient or to strike his fancy, without the slightest regard to the brain power it is capable of generating! Many a great lawyer has been terribly mortified, humiliated by his comparative failure in making a supreme effort in a great trial, simply because he did not half take care of himself, did not take in the proper fuel which was capable of generating the necessary brain energy. In fact, he may have taken in a heavy meat fuel which would have met all the requirements of a great muscular effort, but which contained very little nervous force, or brain energy.

Your trainers of athletes know the value of the training table. Football and baseball players, boxers, bicycle riders, and all other highly developed specimens of physical manhood, must watch well their diet. Yet how seldom do the would-be mental athletes pay any attention to their diet at all! They do not seem to recognize the fact that the brain and

the nervous system back of it absolutely demand certain chemical elements in the food—they demand it just as insistently as do the bodily muscles.

“Good cooking and absolutely fresh meats, poultry and vegetables,” says one dietitian, “are the essentials of a proper cuisine. Americans are very careless in the preparation of food, and, until recently, they have suffered without protest from an atrocious system of cold storage that robbed not only poultry but eggs, vegetables and fruit of much of their flavor and nutritive value, in order that a small clique of commission men might reap fabulous profits by ‘cornering’ the country’s food supply.” Dr. Harvey Wiley and Luther Burbank were mainly responsible for breaking up this evil practice. Henry T. Finck, in his “Food and Flavor,” tells the story of the fight for honest food, and gives many valuable hints to the seeker after the truth about the proper marketing and cooking of foods. Mr. Finck shows that the sense of smell is more important than the sense of taste in our enjoyment of food.

One does not have to be a faddist in food

to recognize the need of these two types of nourishment, physical and mental. Let us pay due regard to both, and thus have that rare combination of a finely organized brain and a healthy, vigorous body.

XI

THE RIGHT EXERCISE

WHEN Roosevelt was President, he threw all the officers stationed in the War Department into consternation one day by a simple invitation to take a walk with him the following Saturday. It was not an executive command, but simply a request. All of them felt, however, in duty bound to go; and as the presidential walks were famous throughout Washington, the officials who had grown soft and flabby through arm-chair routine, groaned in spirit.

Nor were they disappointed in the walk that followed. Up hill and down dale the President himself led them, fording creeks, climbing crags, and taking every natural obstacle that lay in their path, instead of going around it. It was an exhausted bunch that straggled home—all except Roosevelt and a few choice spirits who “felt bully!”

At another time he requested the cavalry officers to qualify by riding one hundred miles in three days; and when some of the bureaucrats complained, he quietly rode forth from the White House stables one morning, with only two attending officers, and covered the hundred miles in *a single day*, changing horses once at noon.

Roosevelt himself was a living example of what exercise could do for one. As a child he was delicate, sickly, and suffered constantly from asthma. His father had to prop him up in bed so that he could breathe. But the boy's fighting spirit would not let him succumb. He took up boxing and riding, and was constantly in the open, all sorts of weather. By the time he was grown he had laid the foundation for the rugged physique of later life. It had been a fight of years, but it was worth it.

There is no better medicine under the sun for your tired nerves and brain than fresh air and exercise. If you are a mental worker, such a change is imperative. Get out at noon for a stroll, and note the difference in your afternoon's work.

One of the chief causes of ill health is lack

of proper and sufficient exercise. There is no better exercise than walking, particularly if attention is paid to correct breathing during the walk and you do not walk from a sense of duty. Business men who live within a mile or two of their stores or offices would find themselves invigorated for the day's work if they walked, at least in the morning, instead of riding. The more time that can be spent outdoors, in the air, the better for the health.

“Walking for pleasure has become almost a lost art, since the enormous vogue of the cheap automobile,” says George H. Fitch, in “The Sensible Life.” “This is to be deplored, for few forms of exercise are more wholesome or more enjoyable. The English methods might be adopted in this country with great profit. English men and women of all classes are trained walkers, and they do not regard rain as any deterrent to a five or ten mile jaunt. One of the marvels of London to American eyes is the lack of the umbrella in the moist British climate. Men and women wear mackintoshes and some rain-proof covering for the hat, so that they are impervious to all moisture. Then they stalk along city pavements

or country lanes as though the sun were shining brightly."

The same author continues: "Thirty years ago before the vogue of the automobile, the bicycle was a great favorite with all classes. The exercise of riding a bicycle is not strenuous and the machine affords a fine opportunity for seeing new country to the best advantage. In this respect it is much superior to the auto, for the speed of the average motor prevents one from getting a satisfactory view of unfamiliar country. The man or woman who can philosophically accept being looked upon as old-fashioned will still find much enjoyment in the bicycle, as it is cheap, convenient and satisfying, especially in vacation trips."

Dr. Austin Flint says, "I would rank exercise and outdoor life far above any known remedies of disease." But judgment must be used in the kind and extent of the exercise. Exercise to excess exhausts instead of strengthens the body. Persons of an excitable temperament, or those who are in delicate health, should never take exciting kinds of exercise after eight o'clock in the evening. Complaints have come from this class of per-

sons stating that after spending a very pleasant evening in a gymnasium, they could not sleep for at least a couple of hours after going to bed. If they will follow this exercise with some light nourishment such as a cup of cocoa, a glass of milk, or some bread and butter, they will go to the Land of Nod as soon as the head strikes the pillow. The same diet may be prescribed for the *mental* worker during an evening.

Thin, delicate persons will increase in weight and strength by taking light exercise daily, short of fatigue, and a two minute tepid warm sponge bath, followed by a ten minute rub down, with a coarse towel.

Everyone needs regular, daily physical out-of-door exercise. If they neglect it they will shorten their lives by many years. Try to spend two hours of every day out-of-doors, taking some moderate exercise. He who has good health is young whatever his age may be.

We cannot build up the body if we drain its powers by excesses of any kind. Exercise is one of the best means to enable a young man to lead a chaste life, for it uses up some of his surplus vitality. If he will exercise moder-

ately, he will do better mental work in shorter time. Mental health depends upon physical health, physical health depends upon the liver, and the state of the liver upon bodily exercise.

Walter Camp, the football coach, is the author of a widely advertised course of exercise called "The Daily Dozen." This is based on the fundamental idea that animals, even those in captivity, keep fit by systematic stretching and limbering of each muscle. Anyone can invent and practice such exercises in their simpler forms, and it is astonishing how much good they do. For example, the first thing after arising in the morning, or the last thing before going to bed at night, try this. Stand erect, shoulders well back, and then take a series of deep breaths, raising your arms above your head at each breath slowly, and exhaling as the arms come slowly down. Do this six times at first, then gradually increase it on later occasions to ten, twelve, or fifteen. Vary it by raising on tip-toe at each breath. You will be surprised to note the refreshing flow of blood out to the extremities of your limbs, through your chest, and into every part of your body.

Other setting-up exercises, with or without dumb-bells, can easily be invented or obtained. A cold bath in the morning is very invigorating, if you can stand it. Begin to take such baths in the summer-time, and you can accustom yourself to take them the year around. Use a coarse towel to "polish off."

Keep the temperature of your room, in the daytime, at 68° or 70°. At night, open your windows wide, even in winter.

A few simple rules such as these will save you many a doctor's bill, and keep you in fighting trim all the time.

The intensity of modern life in America has changed the type of many diseases. It is comparatively rare now for a person to die of old age or lingering sickness. Heart trouble, nervous prostration, and paralysis have usurped the place of wasting complaints, and people drop without a moment's warning. Hurry and worry are the characteristics of our national life.

To offset these latter-day ills, prescribe for yourself exercise and recreation. Recreation has its place in every healthful life. Proper recreation is re-creation, the making over, the

renewing of the physical man. I believe in fun and lots of it. Nothing will take the place of innocent amusements in renewing the mind. A person will accomplish a great deal more by taking considerable time for wholesome, jolly, innocent fun than by working all the time. Those who do without recreation pay the penalty in arrested development. They dry up. Their lives become pointless and uninteresting. They do not get rid of the brain ash from one day to another, and the monotony of using the same faculties a great many hours each day without change or diversion will soon so deteriorate the mind that it will lose its elasticity, its power to rebound; the brain will operate in a perfunctory manner, instead of with strong vigorous action, and will produce nothing original, nothing great.

It is impossible to force jaded minds, brains that are exhausted by the lack of recreation and sleep, to do good work. Even the will of a Napoleon could not compensate for a brain fed by vitiated blood.

Be sure, therefore, that your play is healthful, that your good time is not suicidal upon

faculty or physique. Be sure that it is renewing instead of killing; that it is increasing vitality instead of draining it away.

Let it be constantly remembered that health squandered can never be compensated for by the mere acquisition of money. There are millionaires who have so exhausted themselves in dollar chasing that they dare not eat any food but the simplest and but little of that. They envy the common laborer who eats with appetite and enjoys his food. They have sacrificed health for money.

Nature's price for health is regularity. We cannot bottle up sleep tonight for tomorrow night's use, or force our stomachs at one meal because we expect to eat sparingly at the next, or become exhausted working day and night expecting to make it up later. Nature does nothing before her appointed time, and any attempt to hurry her up invariably means ultimate disaster. She takes note of all our transactions, mental, moral and physical, and places every item to our credit or debit. There is no such thing as cheating Nature. She may not present her bill on the day we violate her law, but if we overdraw our account at her bank

and give her a mortgage on our minds and bodies she will surely foreclose. She may loan us all we want today, but tomorrow, like Shylock, she will demand the last ounce of flesh. Nature does not excuse man for weakness, intemperance or ignorance. She demands that he be at the top of condition.

Health is the normal man's birthright. Don't barter it for the vanities of life that like Dead Sea fruit turn to ashes on the lips. Remember Esau, "who for one morsel of pottage sold his birthright, and afterwards when he would have inherited the blessing found no place for repentance, though he sought it diligently and with tears."

XII

BATHING AND BREATHING

THE trouble with most health rules is that they are too absurdly simple. We resent being told a thing that is obvious.

You, my friend, may already have said to yourself: "What's the use of talking about bathing and breathing? Why, of course I bathe; and I couldn't keep from breathing if I tried—and stay alive."

Right—but as there is a right way and a wrong way to do everything in this world, it is just possible that some of us are making mistakes in these two every-day functions.

Bathing has at least three duties to perform for us. It should carry away excretory matter and other foreign particles which have lodged in the skin. It should stimulate the circulation of the blood through the millions of tiny blood vessels which come out to the surface. And it should refreshen and rejuvenate

the nerve cells which likewise lie scattered near the surface or along the spinal column. Such a bath sends a sense of well-being throughout the system. The nerves sing aloud for joy, and prepare to do their utmost in stimulating the tired body.

The warm bath after a fatiguing day is the prelude to a refreshing sleep. The cold or tepid bath on arising is the prelude to a lively day. But the time when emphatically *not* to bathe is just after a hearty meal. Many lives have been lost in public bathing places, which were ascribed to drowning, when it was simply heart failure, due to entering the water too soon after eating.

"The best time for bathing," says George H. Fitch, in "The Sensible Life," "is a full hour before a meal or three hours after. The evil effects of bathing soon after eating is that the bath diverts blood from the stomach, where it is imperatively needed to digest food. Regularity in bathing is also a great help, as it is in all our habits. Care should be taken to select good soap for bathing, as cheap soaps contain too much alkali that prevents the removal of dirt from the pores of the skin. If you pay

a good price for a soap, you may be certain that it is good, as expensive soaps have the proper proportion of fat to alkali, and are free from all substances that irritate the skin.

“A bath should not be taken when one is exhausted from physical or mental work,” the same writer continues. “Rest for a half hour and then take a bath as hot as you can endure it. Napoleon used the hot bath as an antidote to overwork. After laboring so strenuously for hours that he wore out all his secretaries, he would order a hot bath. Elaborate massage by his valets, while he was in the bath, soon restored his vitality, and he was ready for another bout of work.

“Probably the world has never seen a man with such enormous capacity for sustained mental work as Napoleon possessed. When he was engaged in codifying the French laws he surprised the ablest lawyers of France by his intimate knowledge of the Justinian code, on which the Code Napoleon is founded. He had studied this code while he was a student in a French military school and his marvelous memory enabled him to reproduce its sections at will. He presided at long sessions of the

Code Conference and seemed insensible to fatigue or the passage of time."

There are perils, however, in over-indulgence in bathing, just as there are in its lack. Too much bathing destroys the oil in the skin and makes it dry, scaly and unhealthy. Too little bathing results in the clogging of the pores of the body, preventing them from breathing—and they breathe as much as the lungs do.

Bathe enough to keep clean, but don't bathe so much that you make your skin dry. It should be flexible, soft and velvety when perfectly normal. Rubbing yourself with a coarse bath towel upon retiring and upon rising in the morning will tend to keep the skin wholesome, healthy, and active. Skin health is very imperative to perfect bodily health.

It is estimated that there are more than a dozen miles of pores in the average body, and these pores are intended to breathe and provide the skin with air and oxygen, and to eliminate poisons. You can, therefore, see how important it is that the skin should be kept clean and open.

When bathing in the ocean do not make

the mistake of many persons of remaining in too long. Women, especially, seem able to stay in for long periods, an hour or more, but it is a mistake. A dip of fifteen or twenty minutes at a time is as much as the average person can stand. Salt water is invigorating in small doses, but debilitating in large ones. Furthermore, the salt cuts the natural oils out of the skin. That is why persons who get wet with salt water tan or sunburn so quickly. The protecting oils have been removed; and frequently foolish bathers are burned very seriously. We have heard of such cases resulting fatally. Fresh water bathing, also, for long periods is unwise.

In the function we call *breathing*, a miracle takes place at every breath. The blue, venous blood charged with poison encounters the life-giving air in the lungs, and instantly is changed, renewed to the scarlet, pure, arterial blood, carrying new health back to every tissue of the body. The air performs for the inner man what water does for the outer man. It washes out the impurities.

The quality of the air we breathe is even more important than the quality of the food

we eat. We can live a long time on poor food, can go for days without any food at all and still live, but shut off our supply of air and we are suffocated in a moment.

Years ago when people were not generally posted in the laws of hygiene, an emigrant ship from Liverpool was overtaken by a storm. The captain ordered everyone, except the crew, to be put in the hold, and the hatches closed so that they could not get out. After a few hours, when the storm had abated, the hatchways were opened, and when the sailors entered the hold, the lighted candles they carried immediately went out. They found most of the unfortunate immigrants lying on the floor either dead or unconscious. They had been poisoned by breathing the foul air, vitiated by their own breath and the emanations from their bodies.

The air we exhale, or breathe out, is charged with carbonic acid, and it is as deadly as any other poison. It makes the blood dark and thick, and if we were to breathe into a jar or bottle containing a lighted candle we should find that it would extinguish the flame.

In poor homes where several people are

huddled together in one small close room, the amount of this poison generated is so great that even the gaslights are very materially lowered. If we should put a rat into a jar in which it would have as much air and space in proportion to the animal's size as some sleeping rooms afford to each of the individuals crowded into them, in a little while the rat would turn over on its back unconscious, and would soon die.

Millions of people seem to think that, if they have their bedroom window open just a little crack at the top or bottom, they will get sufficient fresh air, but when we remember the very large amount of air we breathe out every minute and that this is rank poison, we get a little idea of the terrible effects of sleeping in a badly ventilated room.

"Every breath of air that a man takes into his lungs," says Garrett P. Serviss, "contains, locked up in its atoms, enough energy to drive all the workshops in the world." The oxygen we absorb from every breath of pure air is our great motor power. It is the refresher, the renewer of life. This same oxygen is the chief element in the construction of our material

world. Nearly nine-tenths of the water and everything we know anything about is composed of oxygen. We are absolutely dependent on this impalpable, invisible element of life itself.

An old prejudice is the hardest thing in the world to kill. In spite of what physicians and writers on hygiene say about the value of fresh air, the tradition that night air is injurious still lingers among many people.

A soldier on duty in the trenches in France wrote home to his wife, urging her to open her bedroom window at night, as he had found that "the night air did not hurt one a bit." In fact, it had been good for him, and after a night's sleep he felt very much fresher in the morning than when at home!

We are not usually out half enough in the open air, and when out-of-doors do not breathe so as to get the full advantage of the oxygen. We are equipped with two lungs, yet few people use an area of lung surface corresponding to more than the breathing capacity of a single lung. The total area of the lung surface equals the total quantity of blood to be oxygenated by the lungs, and in so far as the lungs

are imperfectly used, the blood is imperfectly oxygenated and purified. There are thousands of narrow-chested, stoop-shouldered people who drag through life listlessly, who could bring themselves to vigorous health by proper breathing exercises alone.

The Indians of Arizona and California live constantly in the sunshine, and enjoy rugged health in spite of the hardships and unsanitary life in other respects. Many Indians live to be over a hundred years old. Says Mr. George Fitch:

“I have seen ancient Indians of the Yuma tribe taking their sun baths, which extended throughout most of the day. With no clothing except a cloth around the loins these living mummies moved around their wickiups with the rotation of the sun. With nothing but their matted shock of hair to protect their heads they endured mid-summer heat that drove a white man to shelter and cooling drinks. Their skin looked like ancient pig-skin from a well-used saddle; their cheek-bones and ribs seemed almost to break through the wrinkled skin; but their eyes were bright and they showed a lively interest in any food or money

that was offered them. Their diet was mainly parched corn, and their teeth were white and well preserved, due to constant exercise upon their hard corn diet and the absence of sweet things which ruin the teeth of the white man before he is fifty.

“The exact effect of the sunlight upon the skin is not yet known, but there is no question that it has a very powerful stimulating effect on the skin and that it also affects the important organs of the body. No doubt in a few years sun baths will be installed in most houses and bathing in the sun for a half hour every day will be regarded as essential to good health as the bath in hot or cold water.”

XIII

THE SKIN AND THE MUSCLES

ONE of the greatest of all promoters of good health is a healthy skin. This outer envelope of ours, with which we are so familiar that we are often indifferent to its needs, is really of tremendous importance to us. It is not only the sheath or protective covering of our whole body, but it is a portion of our breathing apparatus, the seat of thousands of tiny pores, and it is also the terminal station of innumerable sensory nerves. One cannot be touched in any part of the body, even by a pin prick, without the instant response from the nerve tip which terminates there. One cannot have a single hair pulled from the head without the fact being registered emphatically.

Let us consider the skin briefly from only three of its aspects—breathing, excretive, and sensory.

I remember reading a story years ago of

a religious festival in Rome, where a little child was given the part of Cupid. He was covered from head to foot in gold foil, so that he looked like a little god of gold, and occupied a prominent place in the parade. In two hours the child was dead. He had been suffocated just as surely as though his mouth and nostrils had been stopped up.

The pores of the skin serve the double purpose of respiration and excretion. For this reason one should be careful to cleanse them thoroughly. Bacteria and germs of disease thrive in an atmosphere of filth and decay. They cannot exist where there is pure blood, plenty of oxygen, and healthy cells. If the skin remains stopped with the many excretions which pass out through its pores, it becomes a trap, a breeding place for all sorts of diseases.

Frequent bathing is essential to health, but over-bathing or prolonged bathing is weakening and dangerous. If one takes a warm or hot bath in the daytime, it should be followed by a dash of cold water. This causes the opened pores to close and thus prevents a possibility of taking cold.

As a parallel to proper bathing and breathing—keep out in the sunshine all you can. The sun's rays are surcharged with healing. The sanitariums for the treatment of tuberculosis have open porticoes where patients are kept all day long. Up at a sanitarium for children near Buffalo they practise this "sun cure" so constantly that they even have some of their little patients wandering around unconcernedly in the snow, basking in the winter sunshine, naked to the waist. This treatment is for weak or crippled children suffering from every variety of ailment.

"Such a course," says George Paul, writing of this sun cure in the *Parent's Magazine*, "would necessarily prove fatal, and all the more so in the case of children who are weak and delicate when they are received for treatment. Boys and girls on entering the hospital are accustomed gradually to the out-of-door living. They are first allowed to sleep in their rooms with their doors open, and later to sleep on the open porch. No sun cure is attempted for from three to ten days after their admittance. A careful record is kept of their temperature, pulse, respiration, and blood find-

ings. During the day the patient's bed is rolled out on the open porch under the direct rays of the sun, but care is taken not to expose any part of the body except the face; the head and eyes are kept covered with a towel. The patient is kept in the sun for about an hour the first day, and after that the time is gradually increased. After this preliminary treatment the patient is ready for the real sun bath.

"No matter where the disease is located, the real treatment is always started by exposing the feet. Care is taken that the patient is sheltered from the wind, and for this purpose screens are used. The length of this sun bath is steadily increased five minutes every day until four or five hours of sun bath is taken. During the first formation of the pigment and during the time of becoming accustomed to the sun, there is danger that the patient may become sunburned.

"During the treatment the skin gradually takes on a bronze hue, then a copper color, and finally a chocolate-brown showing complete pigmentation. When the patient is thus transformed into a genuine chocolate soldier,

he will not mind it a bit to romp around when the frost king is in the land and icicles hang at the door."

It is astonishing, indeed, how many bodily ills respond to this open-air and sun treatment. it would seem as though the skin, instead of being merely an envelope to enclose the human frame, were the doorway to every benefit—or menace. Give the skin a chance to suck in all the God-given qualities of sunlight and fresh air, and good health results. Choke it, and we fall a prey to "all the ills that flesh is heir to." Civilization demands that we clothe the body, but we can clothe it in such a way as to allow a free passage of air to all parts of it. Porous underwear allows such circulation, and does not interfere with normal perspiration, which is essential to health. All kinds of underwear should be loose and open. The old-style "flannels" which bundled up and hugged the body never kept anyone warm, and instead induced many a winter ill.

Linen is an excellent fabric for underwear. Silk also retains the warmth and readily absorbs the moisture. Cotton is excellent as an absorbent. If elderly people feel that they

must wear woolen undergarments, let them get light weights and wear them over very thin cotton ones.

Many indoor workers make the mistake of changing in the fall to heavy underwear; when as a matter of fact they work the year around in summer heat. They inhabit overheated, stuffy offices with the thermometer registering nearer eighty than seventy; and when they go out they bundle up in a heavy overcoat and muffler and perhaps ride home that way in a heated train or car. Then they wonder why they are so susceptible to colds! Summer or winter, we ought to choose clothing that is loose and easy. Many persons wear summer weight underwear the year around, and find their health immensely benefited by it. A medium-weight overcoat, reserved for outdoor wear only, is the only extra wrap that the comfortably dressed person needs. The secret of a warm skin is a ventilated skin. Many persons complain of cold feet, who wear woolen socks or stockings, heavy shoes, and rubbers on top of that; while the man who wears low shoes and silk socks is comfortable.

Says Dr. Webb-Johnson, an English spe-

cialist: "Clothes keep us warm, not by their weight, but by entangling the heated air from our bodies in their meshes, and by absorbing radiant heat and light and converting light into heat. The access of pure air to the skin of the body stimulates it, and enables poisons to be removed as fast as they exude from the body. The Bluecoat School boys have proved that there is no danger in going out with uncovered head, even in the coldest weather; on the contrary, their heads perspire less, and they are harder and less liable to colds than other boys who wear hats. Making Eton and Harrow boys wear top-hats is a cruel and unhealthy custom, and should be abolished. Most mothers care more for making their babies look pretty than for making them happy, healthy, and strong. No baby should be forced to wear a bonnet, or shoes, or socks, and all the clothes should be free so that the whole body may be ventilated. Ignorant mothers insist on over-clothing their babies as they do on over-feeding them, with the result that many babies contract bronchitis, or pneumonia, and often die."

Dr. C. W. Cathcart, the consulting surgeon

of the Royal Infirmary, Edinburgh, says: "Already, fortunately, one sees that the value of fresh air playing about the head and neck is being appreciated by our young men, who leave their hats behind them in all weathers, and by our young women, who allow their uncovered necks to face the winter storms. Even babies in their carts are often to be seen bareheaded, and the healthy, bright looks of these little ones must reward the courage and wisdom of their mothers."

The clothing should at all times be as light as possible, so as to allow a free-play of air to the skin. Restrictive clothing of all kinds—tight collars, corsets, garters, etc., are injurious—inasmuch as they compress the tissues and prevent the free circulation of the blood in the small blood vessels at the surface.

Drink plentifully of water during the day—not at, but between, meals. Drink a glass when you get up in the morning and another before you go to bed at night. Drink five or six glasses during the day. The body is nearly eighty percent water, and a plentiful supply of fluids will prevent the accumulation of fatigue-poisons, will flush the whole sys-

tem and keep you feeling fresh and energetic.

Keep the skin active by frequent hot and tepid baths, by friction with brushes and dry towels, and by exposure to the sun and air. The skin is a very important eliminating organ, and is one we are apt to neglect. If we allow it to become inactive, more work is thereby thrown upon the liver, kidneys, and lungs. If we stimulate the skin, on the contrary, we relieve these organs of a part of their work, which is very essential, inasmuch as they are probably overworked already.

It is very essential to keep the various eliminating organs active. A clever Frenchman once remarked that we are "a factory of poisons." That is true. The body keeps creating poisons all the time, and the only reason we do not die is because we throw them off as fast as they are created. When this is not the case we become sick. The first thing to do, in any case of illness, therefore, is to restrict or stop altogether the chief producer of poisons (that is, food) and stimulate the various eliminating organs by every means in our power.

Exercise of any kind is beneficial for several

reasons. It insures a more rapid circulation of the blood; it carries away poisons from any part of the body where they tend to settle, and conveys them to the various eliminating organs for excretion. It also stimulates the various nerve-centers, as well as burning up any excess of material, which may be deposited anywhere in the system.

All these are active contributory causes to good health. If the blood is kept pure and clean the skin soon glows with animation and color. There is a flush in the cheeks and a sparkle in the eye which are unmistakable indices of well-being. How charming is the girl whose fresh, clear complexion betrays this happy condition! And on the contrary, how unattractive is the one who resorts to powders and cosmetics to simulate health!

The skin plays a further intimate part in promoting good health because of its close connection with the nervous system. Gentle massage is especially helpful. As the terminal of thousands of nerve cells the outer covering has a strategic situation. Massage keeps the outer sensory organs stimulated, active, and alert. Too few people realize the close con-

nection between this outer covering and the seat of the sensations. A live, healthy, well-nourished skin undoubtedly promotes health in the nervous system. Masseurs, osteopaths, and chiropractors recognize this fact in their treatments. While they may also be working on bone, muscle, and nerves, they realize the importance of good surface circulation.

The muscles come next in our consideration of the outer sensory impressions. A normal muscle, well-nourished with blood, will give and receive impressions for a very long time. Some of the inner muscles which actuate the heart and other internal organs never stop. The outer muscles, however, require rest at stated intervals. Sometimes this rest means only a cessation of one group of activities and the beginning of another. Nature demands variety.

In the laboratory, the physiologist stimulates a bit of muscle, removed from the body, which will continue to contract for some time, until finally there is no response. Bathe this same exhausted muscle in a warm saline solution, and it will react with considerable force, thus indicating that what caused the

fatigue was the presence of poison resulting from the chemical change. When this is removed, the muscle responds. When the muscle reaches a point where it will respond no longer, we have absolute muscular exhaustion.

With the skin clean, glowing, and radiant; and with the muscular energy flowing easily and smoothly, the work of the nervous system is minimized. Good health follows automatically. The disease germ retires baffled, and man becomes what God intended him to be—a creature in His own likeness. fitted to do a man's work in the world.

XIV

SLEEP, THE GREAT RESTORER

SINCE about one-third of our natural life is spent in bed, it is well for us to stop and consider the function of this familiar thing we call sleep.

How little do we understand it, after all! We know that after a certain interval we grow drowsy; our brain begins to feel numb, and we have an irresistible desire to lie down and rest. We close our eyes and in a short time become unconscious or semi-conscious. After an interval we awake refreshed, ready to resume our activities. What then has happened to us?

Every waking moment our entire body is in a state of activity. It may seem passive, as when we sit at ease in a chair, but every sense organ is on the alert. The nerves flash along from one center to another every fleeting impression. The muscles consciously or uncon-

sciously respond. We shift our feet; we cross our knees; we fold or unfold our arms. Meanwhile the brain is on the alert, thinking, planning, if not actually concentrated upon some problem. The cumulative result is that the brain as the seat of all our motive force and nervous energy begins to accumulate an excess of that substance which we have called fatigue poison—a substance that has been chemically analyzed and is just as real and potent as any other active poison.

Or take, again, any stress of excitement which is liable to occur at any moment of the day. The slamming of a door, the sudden dropping of a plate or any other object, alarms us. The tooting of an automobile horn too close to us causes us to jump. The receipt of bad news or good news excites us. In a word, if we stop to recall almost any normal day, we find that our nervous system has probably responded to a thousand unusual strains. Any alarming or unexpected perception starts up a circle of nervous responses. The sensory nerves first report the fact, and with the speed of lightning the motor nerves controlling the muscles respond and set these muscles into ac-

tion. Some of these actions are conscious, or voluntary, such as the lifting of a book from the table; while others are subconscious, or involuntary, as the batting of an eyelid. The activity of all these muscles generates impulses to the brain which we call emotions, such as anger, fear, joy, contentment, anxiety, and many another. These emotions, in turn, *continue to excite the muscles*, and thus a vicious circle is set up.

Unless there were some automatic brake or stop put upon all this activity, we can readily see that the human machine would quickly wear out. There would be no opportunity for repairs. The fatigue poisons would continue to accumulate until not merely the brain but the entire system became clogged.

With the body at rest, our little sentinels, the nerves, turn from their waking mission of constant monitors and begin to summon every helpful and curative agency to their aid. The muscles are relaxed. The breathing is deep and regular. The blue, venous blood is renewed and purified into the scarlet, arterial blood, charged with oxygen. All these remedial agencies work far more rapidly when the

body is relaxed and is not interfering with their functions. The muscles are purged of their poisons of fatigue, and the brain becomes cleared of its impurities. All this is the result of normal, healthy, refreshing sleep, such as is within reach of every individual.

Sleep is a necessity. We can do without food for long intervals, but if denied sleep we are driven to insanity or death. The Chinese used to torture their prisoners until they died by keeping them from sleep. Under no circumstances did they allow them to sleep. They walked them about, whipped them, and always aroused them whenever they dropped into slumber. The poor prisoners would die in agony.

This little illustration emphasizes the importance of sleep and what it does for us; we should be poisoned to death very quickly but for the recuperative, renewing, restoring, recreative processes which go on during sleep and which cannot be done at any other time.

“Closed for repairs,” should be your slogan when you go to bed. You have now gone into Nature’s great garage to have the human machine overhauled and put into order for

the next day's run; and you are not going to work all night, you are not going to think about business, or allow your mind to run upon some half obsession, upon something that troubles you. You are not going to try to solve your problems in bed; that is no place to solve them. Put off all such problems until morning and see how quickly the mind seizes them and disposes of them.

The benefit to be derived from sleep depends upon your mental attitude. Do not carry your worries to bed with you. Do not even try to think, or plan, or talk while in bed. Just relax your body completely and imagine that every organ is being recharged with life. Just imagine the great, mighty, creative forces in the great cosmic ocean surging through every atom of your being, cleansing you, purifying you, recharging you with life, with force, with power divine. And in the morning you will feel a buoyancy, an uplift, you will feel a refreshment, a thrill of life, of hope, of power, of mastery unspeakable. Before dropping to sleep just imagine that Nature is going to administer to you a sweet delightful anesthetic. It is going to rebuild every cell

in your body, making you over anew. Just imagine that your wonderful human machine is being taken by the Creator into Nature's great laboratory to be made good again for another day's run. Oh, the miracle of sleep, the marvelousness of it all!

Give your mind a mental bath before you drop to sleep. Wipe out everything which is unpleasant, which is disagreeable, which has made you unhappy; all jealousies, all envies, and every unkind feeling. Never allow yourself to drop to sleep with anything on your mind against any human being, if you want to keep young.

Sleep with your windows wide open and with comfortable but not heavy covering. You will feel much more rested in the morning. Pure air means a new zest in life. Its life-giving oxygen will infiltrate your blood and renew every cell in your body. Impure air will cut down your efficiency very materially the next day, to say nothing of impairing your health, and affecting your disposition.

Remember that whatever lessens your disease-resisting power, or weakens you, increases your susceptibility to the attack of

inimical germs. If your vitality has been depleted by overwork or by careless or systemless living, by loss of sleep, by over-eating, by under-eating, you are greatly increasing your risks of sickness and disease. Whatever lowers your vitality saps your energies, your life forces, makes you an easier prey to the enemies of your health, success and happiness.

Your physician will tell you that colds are psychological. It is an exceedingly rare thing for animals in their native habitat to have colds. This is an acquired quality of domestication. The wild horse does not have colds, but when it is stabled, blanketed and kept in artificial conditions, out of the pure air, it takes cold; and the more a horse is petted and blanketed and closely stabled, the greater its susceptibility to cold. Did you ever see a dog, that always lives out of doors, have a cold?

It is said that it is a rare thing for savages living in the open to have colds. It is an acquired tendency, one of the "benefits" of our superior indoor civilization! Accustom yourself to the fresh air, winter and summer alike.

Don't coddle yourself. Sleep with your windows open!

Your efficiency will depend very largely upon getting perfect sleep, that is, sleep enough to refresh and repair all of the waste, the wear and tear of your human machine from the day's run. Your sleep means strength, it means buoyancy, greater enthusiasm, greater courage. When Nature has absolutely restored, renewed, rejuvenated and refreshed every cell in your body, you will take on a new lease of life, you will feel that you have a new chance. Every morning you will feel that you have a new opportunity to make good. Plenty of sleep means power, it means increased vitality, mental force; it means masterfulness and intensified energy.

Sleepers can be divided roughly into four classes: those who sleep too little; those who sleep too much; those who get the wrong kind of sleep; and those who get the right kind of sleep.

The persons who sleep too little, or imagine that they do, are the ones who usually complain of nervous ailments. "My nerves would

not let me go to sleep," or "I was so nervous I could not rest well," they say; when as a matter of fact the nerves had nothing whatever to do with the disturbance. They merely reported it, that's all.

If you are troubled with wakefulness, search for some other cause than "nerves." Is your room well ventilated? Are you eating the right sort of food? Are you eating too near bedtime? Are you overworking, or worrying? Be honest with yourself. Don't blame your nerves.

Insomnia is often imaginary; that is, many people sleep very much more than they think they do. The wakeful hours of the night when we have insomnia seem so much longer than they really are, that it is very easy to exaggerate them. Many people dream that they do not sleep. They think so much about it, worry so much over it, and are so terrified by their insomnia that they dream about it; they believe they are still awake, and they think they are tired when they get up in the morning, because they haven't slept; but this is largely imagination.

I have suffered a great deal with insomnia

in years past, but I never could get any relief by counting sheep jumping over the wall, or by trying to concentrate my mind upon anything; because concentration means brain effort which means congestion of blood in the brain, and this in turn means wakefulness, the very thing I wished to combat. Physiologically, the brain is comparatively bloodless during sleep, and especially sound sleep. That is the reason why it is not safe to think in bed, especially if one is inclined to wakefulness; for you are doing the very thing that will keep you awake when you try to concentrate upon any one thing. It is only the passive mind that will allow the brain to go to sleep.

Many people sleep too much, rather than too little. They get in the habit of going to bed before they are really tired, or of sleeping late in the morning. Eight hours' sleep should be ample for any person, and many do with much less. From ten to six, or from eleven to seven o'clock, gives one ample time to recuperate—and it is all we really ought to waste out of the precious twenty-four. Edison for many years has slept as little as five or six hours, and his brain is always alert. Sir

John Sinclair, the famous English physician, said that nothing was more injurious than too much sleep, as the impeded circulation which it induces tends to corpulency and to dropsy, lethargy, apoplexy and other disorders. In other words, the more sleep one takes, the more his system requires. No adult, he continues, should sleep more than seven hours, for too much sleep, in addition to the ill effects noted, shortens life by causing a falling off of the nervous energy.

The great Methodist, John Wesley, when sixty years old, rose at four every morning, and never slept more than six hours. Hundreds of monks and nuns rise at five for their devotions and continue through to eleven or twelve in the evening. Sir Julius Benedict, the famous musician who died at the age of eighty-one, limited himself to four hours each night.

Did you ever try getting up at five or six of a spring or summer's morning for a brisk walk or horseback ride before breakfast? Try it once and note how invigorated you will feel. It is really the finest part of the day. All na-

ture is rested and refreshed in the morning. The birds seem to sing more sweetly; the air is purer; and there is an all-pervading joy in the land. Your worries seem to fall away from you as a garment, and you will present yourself at the breakfast table feeling much younger.

Contrast this picture with that of the person who drags himself or herself wearily down to the same table at eight o'clock and looks listlessly at the food. "Oh, I couldn't sleep," one says, or, "I'm afraid I overslept," another mutters; and in either case, the remedy is the same: Get up and get out!

Unrefreshing sleep is sometimes due to the piling on of too much bed covering. This tends to impede the circulation and press down upon the respiratory organs. Sometimes the ventilation is bad, or there is too much heat in the room. If you are sleeping eight hours or more without feeling rested, try cutting it down at least an hour, and note the result. Get a good book and read, if necessary, until you feel sleepy. Then when you are really tired and your mind has become di-

verted from its daily routine, go to bed, relax, and forget everything. After two or three such attempts, the normal person can quickly fall asleep.

Another thing—you can *set your brain*, like an alarm clock, to awaken at a certain hour. Say to yourself just as you are falling asleep, “I shall awaken at seven o’clock” (for example) and your subconscious mind, the one that “runs things” while you are in the Land of Nod, will register the message for you. You will soon find that you do not need any other alarm clock than Nature herself has provided.

For that great class of persons who sleep the *right* way, little more need be said in addition to the foregoing suggestions. For them a few simple rules are sufficient, most of which are perfectly obvious. They may be summed up as follows:

Do not go to bed until you are tired.

Do not sleep late in the mornings.

Avoid the afternoon nap, if you are healthy and normal.

Try to see how *little* sleep, rather than how *much*, you can do with.

Do not take your worries to bed with you.

Do not plan, or think actively, or talk after retiring.

Avoid any unpleasant thoughts, such as anger or envy.

“Do not let the sun go down on your wrath.”

Avoid excitement.

Darken your room as much as possible.

Open the windows wide.

If you cannot avoid outside noise, try to rise mentally superior to it. But insistent noises during the night are enemies of sound slumber.

Shut off the heat from your bed chamber.

If physically very tired, try a hot bath.

If your stomach feels overloaded or sour, dissolve a pinch of bicarbonate of soda (ordinary cooking soda) in some water, either hot or cold, and drink it.

Do not drink too much water or beverage of any sort just before retiring.

Try a few simple breathing and “setting up” exercises before turning in.

Some brain workers find that a sandwich or other light food just before retiring helps

to draw the blood from the head to the stomach, and promotes restfulness and sleep. But a heavy "midnight supper" is bad.

Finally, cultivate the right mental attitude to yourself and to all mankind. The good old Christian custom of kneeling down and saying one's prayers has a deeper significance and value than many suppose. It is carrying one's troubles to a Higher Power. Then, after one has mentally unburdened oneself to this helping Spirit, one can indeed "wrap the drapery of his couch about him and lie down to pleasant dreams."

XV

THE NERVES AND EFFICIENCY

ASIDE from the point of view of health—surely important enough in itself—the question of one's nervous force has a direct bearing upon success in business. It is, in fact, a direct ratio. The man or woman abounding in vitality, in nervous energy, is the most likely to succeed in a large way; while the one who is exhausted in this reservoir of power will fail, because he is in no condition to cope with the obstacles in the path to success.

“He has lost his nerve.” What tragedy lies behind this expression so often heard.

Few hard workers realize the danger of working when the nerve cells have exhausted their vitality. No good engineer would think of running a delicate piece of complicated machinery when the lubricant was used up. He would know that, the moment the oil has ceased to be effective, and the bearings begin

to chafe and become heated, the harmony of the mechanism will be destroyed, and the friction and discord will soon ruin the delicate adjustment of the machine.

But hundreds of level-headed men (in other respects) who are engineers of the most marvelous pieces of machinery ever devised, even by the great Creator-machinist—machines fearfully and wonderfully wrought—run their engines, their human, throbbing organizations, so delicate that a particle of dust or friction anywhere may throw the whole fabric out of harmony for days or weeks, without proper cleaning or lubrication.

Plenty of sleep and abundant recreation out of doors, especially in the country, are the great lubricants, nature's great restorers, refreshers, without which long-continued good work is impossible.

Nerve specialists say that a great many suicides are the direct results of exhausted brain cells.

When you find yourself becoming morose and despondent, when you are conscious that the zest of life is evaporating, that you are losing the edge of your former keen interest in

things generally, and that your life is becoming a bore, you may be pretty sure that you need more sleep, that you need country or outdoor exercise. If you get these, you will find that the old enthusiasm will return. A few days of exercise in the country, rambling over the hills and meadows, will erase the dark pictures which haunt you, and will restore buoyancy to your animal spirits.

No man is in an absolutely normal condition until he enjoys bare living, and feels that existence itself is a precious boon. No one is normal who does not feel thankful, every day, that he is alive, and that he can think and act with vigor and effectiveness.

Oh, to be strong; to feel the thrill of life in every nerve and fiber in middle life and old age as in youth; to exult in bare existence as do the young lambs and calves which chase one another over the fields and meadows and pastures; to exult in mere living as boys do when they glide over the fields of ice in the crisp air of winter!

There is many a young man possessing superb natural faculties, education and training, who are yet making no effective use of

them. Everybody predicts great success for such a person, for he has everything necessary for a superb career; and yet he does not forge ahead. The years drag on and he does not climb, he simply drifts. Although superbly equipped to all appearances, there is something wrong, some screw loose, some weakness, which cuts down the effectiveness of all his other qualities, something which keeps him back, and he doesn't advance. He is like a fine-looking watch which doesn't keep good time. Nobody can find out why, but it is valueless as an accurate timepiece.

The perfection and the adjustment of a hundred different parts of the watch are so delicate and so sensitive that it is very difficult to locate the trouble. The parts are all interdependent, and it takes adjustment, perfect harmony to keep anything like correct time. It is astonishing, indeed, that our best watchmakers can get anything like accurate time out of such complicated mechanism. It is a still greater miracle that it can be done in a two-dollar watch.

Now, the human watch is infinitely more delicate, infinitely more sensitive to all sorts of

influences and environment. To get this most marvelous of all creations, so delicately and so perfectly adjusted that it will give out effective thought, effective results, with such vast team-work of the multitude of inner-relations, depending upon everything else,—this is a stupendous thing! Why there are so few collisions, so little friction, so few fatal complications, is a perpetual miracle!

The secret of all this adjustment lies within the nervous mechanism. It is the compensating machinery of the human frame, with its interplay of bones, sinew, muscle, nerves, will power,—all marvelously calculated to give and take, to seize upon the excess energy in one part of the body and transfer it to some other part. For instance, if one is mentally fatigued, a change of occupation or a good dinner will give the nerves a chance to shift loads.

Do not persist in one line of work when the nerves give the warning signal. This means poor work and a depleted body—a double loss. Everywhere we see the results of stale brains; authors pile up books written when their brains were fagged and wonder why they

do not sell. Instead of resting, they rush out more books, always keeping the brain tired, working over hours and away into the night, not realizing that their readers will get out of them just what the authors feel when they write them. In other words, if an author is weary when he writes a story, you may be sure that the reader will be tired when he reads it. Work done when the brain is tired, when the mind is fagged and jaded or weary from any cause, will not inspire anyone else.

The brain is at its maximum of creative possibility directly after a refreshing night's sleep. The physical activities during the day are attended with the breaking down of nerve and other tissues, and the presence of these in the brain and blood poisons the nervous centers, gradually increasing until its maximum of poison is reached, which induces an anesthetic condition which we call sleep.

If you would make yourself a magnet to draw success, you must be, first of all, as perfect in your nervous force as you can make yourself. It is as important for you to cultivate health, virility, vitality, as it is for you to cultivate character or mentality. No matter

how highly cultivated a person may be, if he does not radiate vitality, if he has nothing to give off, if his lack of vigor and initiative distresses you, he will have little attraction for you.

It is the law of life that the weakest shall go to the wall. Nature has no use for weaklings. She tramples under foot the physically unfit, the physically infirm. Health means confidence, it means hope. Health increases confidence and courage tremendously. It increases faith in one's ambition and one's mission in life, and faith is the very basis of achievement. Health means larger opportunity, greater possibilities. It means efficiency, success, happiness.

It is a great thing to have that abounding health, that excess of vitality which makes us feel like conquerors, strong of body, clear of intellect, equal to any emergency; which makes us the easy masters of conditions which would discourage weaklings. Vitality means so much to one's success, that everyone should look upon it as a possession too precious to tamper with, or to squander.

True, there have been men who have done

wonders in life in spite of frailness and physical infirmity. But they are only the exceptions that prove the rule. Alexander Pope, "the gallant cripple of Twickenham"; Thomas Carlyle, the dyspeptic; St. Paul, of inferior presence and almost blind; such men are types of the men whose great souls overcame their bodily weakness. Cæsar, Pascal, and Nelson, were other types of the indomitable spirit which can not be limited by sickness or infirmity. But, in the main, the man who "makes good" has good health. The Roman idea, "*mens sana in corpore sano*"—a sound mind in a sound body—expresses the highest ideal of physical and mental poise.

There is one reassuring circumstance for those who are sickly: health may be cultivated, just as you cultivate a sickly plant, and much in the same way—by the proper use of light and air, and by suitable nutrition.

The chief reason why we do such poor, such inferior work, the reason why we do not put quality into our efforts, is because we are not physically fit, we are not up to standard. Most of the time very few of us are in a condition to do our best work. We are giving our

second best, our inferior selves, and the result, of course, is dissatisfaction. This is the cause of much of the uneasiness and the unhappiness of multitudes of people. They are dissatisfied with themselves because they do not give their best, and they cannot give their best because they are not in proper physical condition. They either lag along in mediocrity, or else they overdo to the point of nervous exhaustion—and something snaps.

When will we learn that it is by the proper correlation of all our faculties, that we achieve success? Each part of the body is so closely concerned with the well-being of the other that true efficiency is not possible amid a warring of elements. The man with an aching tooth may persist in doing his appointed task, but the work suffers and he himself ends exhausted. The man who has overeaten at lunch-time and who is on the verge of dyspepsia may wonder why he feels so fagged in the afternoon, and so utterly tired out at five o'clock. The reason is simply that he has placed upon his nervous system a double load.

So long as there is any disturbing force whatever, either physical or mental, just so

long will the nerves register discomfort and the efficiency be lowered.

Such impressions can come from within or without. I visited an office not long ago where, the moment I entered the door, I noticed that things seemed to be on edge. No one smiled. The stenographers looked tired and cross. There was a surcharged atmosphere that one could feel but not explain. The manager looked tired and worried, and finally I put the question, "How's business?" "Fine," he answered without hesitation, but no show of enthusiasm. "Then, what's wrong?" I ventured. "Wrong?—In what way?" "Why, I notice that you and your force look worried about something." "Oh, I guess you mean that infernal trip-hammer," he replied with his first smile of the interview. "They are riveting bolts in the steel-work of a sky-scraper just across the street, and it is rat-a-tat-tat! all the day long. Enough to drive one to drink!"

Or, suppose you receive unpleasant news on your way to the office in the morning. At once your energies seem to suffer a let-down. You do not attack the morning's mail with en-

thusiasm. The reason is purely physiological. A train of impulses has been released in your system which is breaking down the new nerve cells that represent the reserve power stored up for the day.

The remedy is the same for either the outside or the inside impression. Summon your extra will power and throw it off. Do not let it dominate you, but dominate it. The more you give way to such harmful influences, the more they feed upon you.

The fact that the nerves seize upon and reflect every impression is not a veiled threat—for *they carry the good impressions just as quickly as the bad*. All you need to do is shunt off, switch the wrong kind, and receive only the right ones.

This can be the more readily done if we are in good shape physically—and that is why bodily health is such a requisite to success. The tired-out man, or the sick man, is the one who is most easily put down and out. He is the one who is a prey to constant fears. The man with fine physique has already half won the battle.

We hear a great deal about the efficiency of

our work and of our efforts, but bodily efficiency is the first step in an efficient life. Efficiency in business means the finest possible machinery, mechanism, and everything else which we may use in our particular business. We cannot manufacture efficiently with out-of-date machinery, with an equipment that is headed for the scrap heap. All of our business equipment must be in the best of condition in order to get the highest results. One cannot get efficiency in one's work unless the human machine is in first-class running order. Everything depends upon the material which the brain gives out, and the quality of this energy must first exist in the raw material from which we manufacture it. It must exist in the food we eat, in the air we breathe, in the red corpuscles of our blood, in the quality of our brain, and nerve, and brawn.

The efficiency of our brain cells is dependent upon every one of our life habits. Our rest depends upon plenty of refreshing, renewing, undisturbed sleep, in the pure air and in quiet rooms.

The efficiency of the brain and nerve cells from a health standpoint is the basis of all

of our vocational efficiency. In addition to proper food, plenty of healthful outdoor exercise, and refreshing sleep, we must have healthful recreation under the most favorable conditions. Our mental reaction after a strenuous day's work will have everything to do with the value of our sleep and with the quality of our next day's work. Our thoughts, our emotions, our moods have a tremendous influence upon the efficiency of the brain cells. Pleasant surroundings, a happy environment, a harmonious, happy home, the right attitude toward life, living in a love-filled atmosphere—all these things have a direct bearing upon the condition of our brain cells and upon the quantity of nervous energy which can be applied to our business affairs.

XVI

HOW FEAR AND WORRY AFFECT THE NERVES

It is a curious fact that most nervous people seem to think they are victims of their nerves, that they can't help being nervous. Of course they can't help it, as long as they are convinced that it is an unchangeable necessity.

Such people are always afraid that something dreadful is going to happen to them, or to their loved ones. In fact, it is a characteristic of nervous sufferers to fear and worry about things. But these two enemies of the human race are not the *result* of nervousness, but the *cause* of it. Probably more nervous breakdowns can be traced to these two ill-omened specters than to all other causes put together.

"The worst enemy of efficiency, as well as the best ally of nervousness, is worry," says Dr. Austen F. Riggs. "Worry is a complete

circle of inefficient thought whirling about a pivot of fear."

And the pitiable fact about it is that nervous sufferers worry over *things that never happen*. Nevertheless, they are afraid they are going to happen, and their mental turmoil and consequent nervous derangement are just as active. They are like the old woman who said she had spent most of her life worrying over things that never happened to her.

Worry has a very definite effect upon one's state of health. People who suffer much from mental depression are below par physically. I know a man of considerable ability who lives in mortal dread of losing his memory completely. He forgets the most familiar things. He cannot recall the names even of the people he knows best, and he resorts to all sorts of mechanical, arbitrary means to improve his memory, when all he needs is a good long vacation; a thing he has not allowed himself for many years. His brain is chronically tired.

How foolishly we try all sorts of ways but the right one to restore our feeling of well being! We employ stimulants, dopes, tea, coffee, whiskey, drugs, when what we need is to

eat nourishing food, form regular habits, adopt right thinking, hold the right attitude towards life, and take needful rest and recreation.

If you feel irritable and out of sorts on getting up in the morning and are disposed to be fractious and fretful all day, there can be no doubt that there is something seriously wrong in your system. The bad effects undoubtedly proceed from some mental disturbance. It may be worry or excessive anxiety over family or business affairs. Whatever the cause, you must find and remove it, or allow it to remain and wreck your life. You cannot do a good day's work if you are constantly worrying over something.

Another important fact—by worrying you *invite* trouble. The thing you are afraid of, that you hold constantly in mind, is headed toward you, just as the thing you long for and believe you are going to get is headed toward you. *Don't visualize what you don't want*—the things you want to get rid of! Refuse to picture them in your mind, refuse to recognize them, for your recognition and your visualizing tend to bring them to you. If you don't want poor health, don't think poor health, don't

keep picturing it. Erase it from your mind. Thoughts are things; they are seeds which produce a harvest like themselves. No joy thought can produce gloom, nor health thought disease.

People who tend to worry about everything would do well to carry in their minds this bit of philosophy: "If you can't help a thing, it's no good to worry about it. If you can help a thing, there's no use to worry about it." In other words, worry is useless from every point of view. It is worse than useless, it is a positive injury to body and mind. It interferes with appetite, digestion, sleep. It has an effect similar to that of anger, turning the healthful fluids of the body into poison. More people die of worry than of work. Worry limits the working power, undermines the vitality, and puts out of balance the delicate nervous mechanism.

Whatever makes the mind negative and non-productive, such as pessimistic disease-thought, encourages the development of our health enemies. On the other hand, vigorous, positive, creative thought, a hopeful, healthful, optimistic mental attitude, tend to produce

physical harmony and bodily health. In short, our thoughts are seeds which bring forth a corresponding harvest of health or disease. Many of us are sowing weed seeds most of the time, and we wonder why we have such a terrible harvest of thistles, noxious weeds of every kind, instead of the beautiful mental gardens such as some of our neighbors have, who are careful to use only the seed thoughts that are clean, healthy, beautiful, desirable.

We should keep a high ideal of health and harmony constantly before the mind; and we should fight every discordant thought and every enemy of harmony as we would fight a temptation to crime. Discord, fear, worry, jealousy and hatred generate the most vicious poisons, and it is easy to see that dire results will follow such mental conditions when they are allowed to become chronic. They not only impoverish the blood, impairing the digestive processes, but they actually make chemical changes in the brain cells and the different secretions of the body, and in this way induce and facilitate the development of all sorts of abnormal conditions. We all know how unrestrained passions tear us to

tatters, age us, upset us, and ruin our efficiency; and how, on the other hand, love, kindness, good cheer, serenity, the contemplation of beauty, of sublimity, of grandeur, send a healing quality through our entire being.

The time will come when we will not suffer for half a lifetime or more from chronic self-poisoning from vicious thinking and wicked acting. The future man will learn that health and vigor will never come to him if he perpetually harps upon his weakness and pities himself because of his poor health, and he will know how to think himself into health by holding persistently the health ideal, the robust, vigorous health thought, by declaring and knowing that health, not disease, is the everlasting fact. Because there is only one power in the universe, there can be only one Creator, and that Creator is perfect, and could not create imperfection; hence disease or physical discord is not a reality in the sense that it is an entity, that it is a real thing. It is an absence of physical harmony, an absence of health.

The secret of life, the secret of power is to know how to generate energy. Many of us think that energy is generated by food. As a

matter of fact, the initial generation of energy is mental. The condition of the mind has everything to do with the energy generated. Right thinking will increase the generating power tremendously; but wrong thinking cuts it off. We all know how fear thoughts and worry thoughts, how jealousy, hatred, envy and malice lower our creative ability.

You cannot understand why you don't get on faster, and you are all the time fretting and stewing and worrying because of it. Now, do you realize how much precious energy you are wasting in this fretting, in this worrying and stewing, and that if you worked this off into efficiency it would go far toward helping you to gain what you think you have lost?

If you expect to last, my friend, you must look out for your nervous energy leaks. You will be surprised, when you come to examine yourself carefully, to find many leaks of power, the possibility of which you never before began to realize. If your mind is kept in a state of chronic irritability, for any reason, you may know that your nervous energy is leaking away very rapidly.

Nervous force leaks out every time we

worry, every time we are anxious. Every bit of fear that gains entrance to our mind means a loss of nervous force; every fit of anger, jealousy or selfishness means the giving up of nervous energy, of life force which might be worked up into things worth while.

Unhappiness means leakage of nervous force; disagreeable experiences, loss of self-control, lack of poise, twitching, hitching about and nervous movements of all kinds, mean leaks of nervous force; and this lost force is precious energy, and you need every bit of it in your career. You can't afford to leave these leaks of power open.

When the proprietor is not sawing lumber or grinding grain in the factory he closes the water gates and shuts off his power. But multitudes of people never shut off their power at all; and then they wonder why they are nervous, why they feel exhausted all the time; they wonder why they're so tired at night. It is not the work they do, so much as all these leaks, the stewing and fault-finding; for all these things mean leakage of nervous energy.

Does it pay? Have you ever gained anything by it? Aren't you about tired of losing

this precious, invaluable nerve energy which means so much in your vocation, and which you need so much in your living-getting, your life-making?

It is a dangerous thing to work under a strain of any kind, the strain of fear, of worry, the strain of anxiety, the strain of pressure upon your time; to work when the mind is troubled in any way; to work under mental discord of any kind, and especially the strain of the fear of failure, that things are not going to turn out right; to work under the haunting fear of not being able to win out in what you have undertaken.

You are troubled because of your mediocre endeavor; because you are not getting on in the world faster. Now, your ambition depends upon keeping yourself fit physically and mentally. If there are leaks of nervous force going on anywhere in your body you are suffering, because your ambition depends very largely upon physical robustness and virility. You may think that there is something the matter with your ambition; but if it sags you will find that there are leakages of energy going on somewhere in your mental economy.

Until comparatively recently there were no known remedies for such mental afflictions as fear, worry, anger, the blues, or other ailments which emanated from the mind. Specialists either didn't recognize their close connection with nervous disorders, or else didn't know how to treat them. They worked upon the patient's bodily condition, thinking that thus all the other ailments could be corrected. But the discoveries in mental chemistry have changed all that. Many patients are being treated from the standpoint of the *mind alone*—and with wonderful results.

And the best of it is, that such treatment is both sane and simple. It is merely the recognition that like produces like; that opposite emotions cannot exist in the mind at one and the same time; that a positive thought will drive out a negative one. In this great truth lie health and happiness to countless thousands of sufferers. They will not only achieve health and happiness, but they will banish fear and worry forever!

XVII

HURRY, THE COUSIN OF WORRY

A RECENT editorial writer, in commenting on the rapid pace of the present generation, was moved to marvel that we had any nerves left at all.

Every invention of the last few decades has tended to speed up life and to turn the business man into a machine. The telephone, the telegraph, the wireless, the forms of rapid transit by steam, electricity, and gasoline,—all hurry man around this planet in a hectic way not dreamed of, fifty years ago.

Compare the business man of yesterday with the man of today. Then he transacted his day's affairs in a leisurely manner. He drove to his office in his carriage, greeting his friends on the way. He took time to talk over matters with his associates or callers. His letters were written in long-hand and reflected his affable personality. He was not unduly

hurried because his office was timed with other leisurely-moving concerns—and no A. D. T. messenger in brass buttons darted in to upset him.

Compare, if you will, the mental processes, the nervous stability of this gentleman of the old school with the business man of today. The latter speeds in by train, perhaps consuming an hour in reaching his office; or drives in a high-powered motor car through traffic-jams; or perchance comes via that curse of civilization, the subway, with its noise, odors, and constant raucous cries of "Step lively!"

Arrived at the tall monolith which houses his office, he dashes into an elevator and is shot up to the twenty-seventh floor. He opens the office door to find his "up-to-date" organization already moving at break-neck speed. Telephone bells are jangling, messenger boys are arriving and departing, typewriters are clicking, electric fans are buzzing, while through the open window comes the insistent roar of city traffic down below.

His mail is already sorted and waiting for him, and without further delay than to hang up his hat he jumps in. Buzzers at his desk

summon this and that department head; others come in unannounced with their special problems, callers begin to arrive, telephone calls cut in on everything else.

In the midst of all this turmoil, he tries to dictate letters or put through certain pressing business deals. While dictating to his stenographer or upon a dictaphone he may be interrupted a dozen times.

He actually transacts as much business—or attempts to do so—in one hour as occupied his grandfather for an entire day.

And what is the answer? Does he shorten his own business day by this hurry and these labor-saving devices? He does not. He probably makes money faster—but he shortens his own life by ten years in the process.

The speed-driven business man of today does not even take his pleasure leisurely. He drives his high-powered car at a reckless pace along the public highways. Thousands of lives are sacrificed each year to the mania of speed. He flies in aeroplanes at one hundred miles an hour. He tries to get the fastest motor-boat. If he goes to the theatre, he

wants something "speedy." At the dance hall he demands jazz. The midnight suppers must be lively.

Faster, faster! is the constant cry—while old Father Time, who never hurries, looks on and whets his scythe.

But let us, instead of censuring such people, try to discover just what is the matter with them. The specialist would probably decide that they have progressive nervous exhaustion. They have geared their nerves to such high speed that *they cannot let themselves down*. It is a species of business *shell-shock*, just as real and just as insidious as the shell-shock affecting the veteran of the war.

Dr. Austin Riggs, in commenting on this phase of life, says: "Modern environment calls for the exercise of greater wisdom, for greater adaptability, than was necessary a century or more ago. Obviously there is greater speed, greater emotional strain, a greater tendency to let quantity of effort spoil the quality of life."

Did you ever realize that a hurrying, excited mind is an unpoised mind and kills a lot

of precious energy? It is a good thing for such a victim to imagine that he is walking with a vessel full of water balanced upon his head. Unless he goes very steadily he will spill it. Now, unless you keep your mind poised, serene, no matter what happens, you are spilling your energy. Unless you learn to slow down as well as to hurry, you are keying up your nerves to the snapping point. Every time you lose your temper, every time you get irritable and fractious, every time you do things in a hurry, you are losing self-control.

Poise is one of the rarest qualities; it is a sign of soundness. Poise is power, and is not possessed by one-sided people, but is the resultant of a great many different qualities and faculties.

Keep cool; let the other fellow stew. Keep your head, no matter what happens. Don't lose your balance under hurry, or pressure. Let other people fly about and get excited; you keep cool, and you will win out.

The reputation of having a cool, level head, will do wonders for you. Besides becoming excited, the people who fret and stew are apt

to make mistakes. They will play right into your hands. It is the man of cool, poised head that conserves his energy and utilizes it to advantage.

The elder J. Pierpont Morgan was a fine example of a cool head. One never heard of his getting excited so that he lost his mental balance. He always kept a level head and was always poised to do the best thing to be done under all circumstances. That was his general reputation.

Many people never get hold of themselves or utilize their mental powers. They feel a sense of responsibility for others' conduct and acts; they seem to think that everything depends upon themselves, that they must run the universe and control everybody about them. They fritter away their energy, and waste their vitality in resisting, in trying to accomplish what they were not intended to do, so that they are never themselves, and defeat the very ends which they try to attain. They are always in a hurry, never have a moment for tranquil thought; never have time to recharge themselves by communion with their own soul.

I know a lady who says she has always

thought that she must hurry. She constantly sees before her a great big "must," pushing her on from morning till night, and rarely does anything without a sense of being goaded, driven on by hurry and anxiety.

Now, things worth while are not accomplished in this way. The hurry habit spoils life; it is death to quality, and to all efficiency. People who fret and fuss and fume in their work, who hurry and worry, cannot, and never do, accomplish great things. Lack of poise, a confused sense of hurry are symptoms of weakness, not of strength.

Power is like the big river which flows noiselessly; weakness is like the shallow brook, whose waters dash and foam, and make a lot of noise, but are easily intercepted, stopped, turned aside by the least obstruction, because they have very little force. The calm soul carries the power that makes life effective. The restless, hurrying, worrying soul dissipates its strength. It is weak because it is always at the mercy of its moods. It is open to every discouraged thought and emotion. It gives ready entrance to all unhappy, gloomy, despondent, discordant moods and feelings. An-

ger, hate, jealousy, envy, revenge, discouragement, despondency, the "blue devils," worry, fear, anxiety, doubt, despair,—the whole family of negative, destructive thoughts,—have no difficulty in taking possession of the man who rushes through life so fast that he is not ruler of his mental kingdom.

And few of us realize the disastrous consequence of harboring these enemies of the human race. If we could see an accurate picture of the deteriorating, devitalizing influence of baleful moods, we would never indulge in one. We pay for every one of them in disturbed peace of mind, in wasted vitality, in pain, in mental, physical and nervous deterioration.

Every time you fly into a rage, every time you worry and find fault, every time you envy, despise or hate or are jealous of another, you are injuring yourself by so much, poisoning your system, destroying your peace of mind, and lessening your chances of making good. The poison you send through your body not only destroys your peace of mind and happiness, but seriously cuts down your efficiency.

Do not drive your mind, your body, and

your nervous system at such a reckless pace that you cannot take time to be master of yourself. Let Hurry be your slave and not your master.

XVIII

HEALTH AND FITNESS

“How is your health?” is a customary salutation. Yet how few of us can define the word accurately. Ask yourself the question, “What do I mean by health?” Then if that question proves too easy, ask, “Have I good health, or bad health—if so, why?”

“The average person’s idea of what constitutes good health is variable and in most cases ridiculous,” says Dr. Webb-Johnson, the English dietary authority. “How can a person be in good health who suffers from constant colds, constipation, headaches, insomnia, rheumatism, neuritis, loss of memory, lack of power of concentration, general lassitude, or irritability? Many people will say that they have never had a day’s illness because they have not been actually confined to bed, though they will acknowledge that they always feel tired, or ‘run-down,’ and frequently desire a

rest or a change of air. The writer remembers telling a planter in India that if he did not change his habits he would be dead in a few years. He was a heavy drinker and smoker, and took three large meat meals a day, besides snacks in between. He ridiculed the prognosis; but two years afterwards he died from an apoplectic stroke. Yet he had been considered by himself and his friends to be a fine specimen of a man and 'as strong as an ox'; and during the twenty years he had been in Assam he had not been confined to bed for a single day nor had he ever suffered from fever."

Recently a London newspaper conducted a symposium on the question, "Is it a crime to have bad health?" The opinion was expressed that the average invalid did not deserve sympathy, but condemnation! Instead of coddling him, the brutally frank doctor should tell him, as the Master did to one whom He had healed, "Go, and sin no more!" The man who deliberately mistreats his system and has to go to bed for repairs is a parasite upon the community. His share of the world's work must

be done by someone else. He is a cheat in that he deprives his employer of the time for which he is paid. The young man who sits up late at night playing cards with his pals, and comes to work the next morning (or, to be exact, *that* morning) listless, and with his nerves "all shot to pieces," is a thief just as much as the dishonest employee who robs the cash-box.

The society butterfly who leads an idle life devoted to amusement; who turns night into day and day into night; who perpetually mistreats her stomach with rich foods—has nobody but herself to thank for the nervous breakdown which follows. Instead of blaming her nerves, she should stop and ask herself the question, "What have I done to deserve this?" The honest physician will tell her, and he will not waste much sympathy in doing so.

The business man who values his time at so much an hour, realizes that a single day lost from the office represents just so much wastage. Of course, he may deliberately take a day or an afternoon off now and then; but that is a different matter from the enforced idle-

ness due to ill health. In order to keep up with his competitors he knows that he must be "all there, all the time."

The whole theory of evolution is based upon "the survival of the fittest." The weaker animals drop out; the stronger ones survive to perpetuate the race. In this way the trend of all animal life is continually upward.

"Ornithologists tell us," says D. Macdougall King, "that every year, when the time comes for the birds to migrate to a warmer climate, there are always some birds which are left behind. Whether or not they have developed a nervous inability to act has not been determined. There is no doubt, however, that for their failure to conform to what they doubtless feel is right, they forfeit their privilege of living. In this way only the strivers are perpetuated. The misfits and failures return their lives to that sum of energy which always was, and is, and is to be. The animal which strives, not only finds the finest living conditions, and is rewarded with the healthiest and most fitly developed body, but his pleasures in life are proportionate to his successful adaptation."

If you can keep your ambition alive, keep it from sagging, if you can keep your ideals steadfast, you will remain a "live wire"; but when you begin to let up a little in your efforts, or think that you are beginning to decline on account of your age, your energy will begin to wane because of your conviction. The same thing is true if you abuse your health. Your standards will gradually drop, and before you realize it you will be hopelessly in a rut; you will begin to die at the top. The brain cells that are not actively exercised will go out of business, the nervous energy will decline, and instead of a full, rounded, complete man, you will be a sort of manikin, only half alive; a large part of your brain will have gone out of business. Your lack of interest in things, your indifference, your inactivities will, before you realize it, cause you to be a back number among those who know you. Can you afford that?

Keep alive in every atom of your being instead of allowing yourself to die a little at a time. End up gloriously, after long years of service, like Oliver Wendell Holmes's one-horse shay, which went to pieces all at once,

worn out in the same moment in every part of it. That meant that there were no weak places; all were equally good. Now, that is co-ordination. Unfortunately, some part of our body, a machine so marvelously and delicately adjusted, gives out before the other parts, and we have to quit—perhaps because we have not been good to ourselves, in our eating, or in our care of ourselves. If the faithful nerves do not warn us, the kidneys may give out, without which we could not live a day. Or it may be our heart refuses to pump the life-giving blood and keep it in circulation through the system. Then all of our forty or fifty different mental faculties must suspend their activities just because some one part of the body does not function properly.

It seems pathetic that a human being with God-like ambition and God-like qualities should be obliged to suspend business affairs and even life itself, to quit all of his earthly activities, leave everything behind forever, just because he has not been good to some particular part of his body! The chances are, too, that he got plenty of warning from his nerves, but lulled them to sleep with drugs or narcotics.

Now, knowing these dangers, we ought to take infinite care of this marvelous body. We ought not to take any chances with it. We should guard against straining the human machine. We ought not to take alcoholic stimulants, smoke to excess, or over-indulge in coffee, tea or other stimulants, when we know that these things are gradually impairing the efficiency of the body, interfering with the perfect functioning of the nervous system. In other words, we ought to be infinitely more careful of our body than of the most valuable timepiece, of the most expensive automobile or other piece of machinery. Everything depends upon keeping the body fit, keeping every part of it in complete control, so that it will run with perfect symmetry and complete harmony.

I know of no other one life habit which will give greater satisfaction than that of keeping fit, the habit of keeping oneself in the most perfect physical and mental condition possible for his life work. To do this by fits and starts, when perhaps your physician frightens you, because you have accumulated fat, or have some trouble with your kidneys, and then

after awhile dropping back to your old vicious manner of living, will not do. The great thing is to make *every day* a success physically and mentally.

The habit of regularity in everything, making a scientific study of living, is not a fad but a vital secret of power. Is there anything in life that means so much to you as your own health, keeping in perfect trim for the largest possible expression of your ability?

Multitudes of men dwarf their effectiveness in life by all sorts of vicious habits which cut their efficiency down to a minimum. If, on the contrary, they had cultivated *good* habits, their efficiency would be raised to the maximum. Ask yourself the fair question, "Can I afford to indulge in the wrong sort of habits?"

At the beginning of your active career you are entering a tremendous life contest, a competition which demands the utmost you can give in every line of human endeavor. You are not in competition with weaklings or with men half-prepared. What chance have you to win?

Did you ever think of the difference between

the possibilities of a career based upon robust physical vigor, and a career based upon depleted vitality? A vigorous body reacts upon the mind, imparting to it force, vigor, buoyancy, and a powerful creative energy, courage, initiative, the power of application, attention. Our nervous force goes up and down with the rise and fall of the health barometer. When the vitality drops the physical energy wanes, the brain power drops accordingly, the nervous faculties weaken, and you are so much less a man.

There is no way in which you can do so much to insure your success in life as to keep yourself in a superb physical condition. How many people go through life weaklings because they are not willing to pay the price for vigorous physical reserve! They form deteriorating, weakening habits, which make a vigorous vitality impossible.

There is no other way in which you can make your success in life so certain as by paying a great deal of attention to your health and to the building up and maintaining of a powerful physical reserve, for there are many occasions when victory hinges upon a matter of

physical reserve. Mere will-power or ambition cannot take the place of a strong vitality, a vigorous physique.

It is the man who can work the hardest and stand by his proposition the longest, the man who can push on with freshness and vigor when others weaken or get discouraged, the man who can stick and hang when others are played out, who wins in the long run.

After all, tenacity of purpose is the secret of all great achievement, and the very basis of this is physical. Nothing else can take the place of physical stamina, of a vigorous physique. Breeding cannot, talent cannot, education cannot. The secret of personal power is a nice balance between bodily health, mental vigor, and nervous energy.

What a great thing it is to have a superb reserve in our physical bank to draw upon in emergency. People may use up every bit of their vitality from day to day little realizing the risk they would run in any crisis making a special call for the physical reserves which they lack. A little run on their physical banks and they are insolvent.

When the vitality is low all mental stand-

ards drop in sympathy. There are multitudes of people who would give anything to increase their efficiency, and yet who do not realize that they could double their effectiveness just by increasing their health, their vitality.

Oh, it does pay to invest in health. There is no other investment like it. It is a wonderful life insurance, health insurance, success and happiness insurance.

XIX

THE RELATION OF HEALTH TO SUCCESS

How often in a public gathering we notice that the principal speaker or the presiding officer is a man of fine presence. The man who gives the impression of tremendous reserve force is the leader that other men instinctively follow. Webster, our greatest orator, had a wonderfully impressive appearance and manner. English statesmen likened him to a Greek god.

True, there have been leaders of men whose giant intellect was housed in a frail body—but we cannot help but think, how much greater they would have been if their brain had been backed up with a robust physique!

A man ought to be such a superb being physically, that he would be an object of admiration and give the impression of power and efficiency. The coming man will have such physical strength and his brain will be backed

up by such vigor, that achievement for him will seem as easy as breathing.

How pitiable to see a man at the mercy of his nerves, who ought to dominate his environment and radiate physical force, power, vigor and good cheer! He is nagging and stewing, fretting and scolding, worrying and anxious, all the time, going all to pieces over trifles which a strong man would not notice, and is so sensitive that his employees are afraid to speak to him unless he happens to be in a good humor. This is not the man God intended. This is only an apology for the man patterned by the Creator.

A surplus of health, a superb physical condition increases and intensifies all of our mental faculties. There is no other such capital as this. That little difference between indifferent health and a robust physique or a superb vitality, may make all the difference between a big success and an ordinary or mediocre career.

Nothing improves one's personality so much as superb health, yet notwithstanding the preciousness and importance of the health capital, how few are willing to make the self-investment in careful, systematic, scientific liv-

ing. There is nothing so precious to a human being as his life, and yet multitudes of human beings commit suicide upon years of this priceless heritage.

I know a man who has made a magnificent success of his life; who stands very high in his specialty; a man who had a comparatively narrow, small mind, and very indifferent ability, but who succeeded by very unusual application and tremendous persistence. When a boy his parents and teachers told him he would never amount to anything in the world, he was so stupid and dense. The very desperateness of his situation, the fear that he never *would* amount to much, seemed to stir him to the very depths of his being. It spurred him on to tremendous effort to redeem himself from failure or disgraceful mediocrity. The will was everything and it overcame all obstacles. But the physical machine was burned out in the constant effort. The man found at last that he *couldn't stop*.

I know another man who paid the price for his success by an orderly regulation of his life and conduct, from which he would not permit himself to deviate in later years of success.

This man's habits were as regular as clock-work. It would not matter if the governor or any other important personage were in his office, when four o'clock arrived he would excuse himself, saying that it was time to take his exercise in the gymnasium, his horseback ride, or his long walk. By this daily care of his body he has kept his brain in the pink of condition.

One reason why so many people are physically and mentally weak and never amount to much of anything in the world, is lack of faith. They don't believe that health or success is for them. Faith is a tremendous building force. The lack of it, or doubt, is just as great a destructive force. Strong men, men of great initiative and executive ability, the great doers of the world, are men of tremendous faith. They believe they can do what they undertake. They have faith that they are going to realize their ambition, that the future has something grand in store for them.

On the other hand, people who are characterized by a weak, wishy-washy faith in their health, in their ability, or in their future, are weaklings in their achievement, because the

faculties to be effective must be led by superb faith.

Faith is a powerful health tonic. A superb self-confidence is a health bracer, whereas the lack of confidence, the lack of faith, a doubt as to our ability to do what we undertake,—these are depressants, health destroyers. Confidence, hope, expectancy of better things, faith in ourselves, faith in mankind—these are all health tonics. They have healing qualities, as do love and unselfish service.

Our health is largely the result of our thoughts. If we wish health we must hold the health ideal constantly in the mind; we must visualize our ideal self, our whole, complete, strong, vigorous, virile, forceful personality; what the Creator had in mind when he fashioned us; not a defective, defaced, weak, sickly, diseased model, which unscientific thinking and vicious living and sin have made.

In other words, if you wish to be physically vigorous and robust, you must hold in your mind the same ideal of yourself as a mental healer must hold of you as a patient, in order to make you whole, to bring you back to wholeness, to completeness again. You must

hold the ideal of your perfection, you must think of yourself as complete, as whole, as strong and vigorous, without weakness or blemish. In short, the degree of your health will depend on the quality of the habitual ideal which you hold of yourself. There is no other way in which you can increase your efficiency, your effectiveness in life, your creative and productive ability, except by increasing your health, which multiplies and sharpens immensely all of your faculties, intensifies your mental force and increases your entire ability tremendously.

Many men who are as regular as clockwork in their business are very irregular in the care of their human machine. The power of this human machine comes from the blood. The blood is made from the food and it can only contain the force, the fire which was in the food which makes the blood; and yet few men feed this human machine scientifically. They do not take infinite pains to select the foods which will give up the most force, the greatest amount of brain energy and which will keep the human machine in the best condition.

“He was only fifty per cent fit,” said a busi-

ness man in speaking of a recent manager he was obliged to let go. "He had every qualification for the job, except that much of the time he came to business not more than fifty per cent fit for the work that confronted him. He violated all the laws of health, robbed himself of sleep, ate whatever was convenient, wasted his energy and had all sorts of unscientific living habits. He would often come to his work in the morning looking as though he had done a hard day's work, instead of just beginning it. He had strangled fifty per cent of his possibilities for the day. I had to let him go."

If you are not one hundred per cent fit, you are falling short of your possibilities, you are carrying a lamentable deficiency. I know of no other one thing that we are so comparatively indifferent to, in the practice of our life habits, as our health. We do things every day which we know that we ought not to do, and that we have no business to do.

A healthy body and a well-trained mind are about the best assets for starting out on a career of your own. You are not dependent upon others. The secret of your success is

right in yourself. You cannot deliver your message to the world without physical vigor, that is, you cannot do so with any great expectation of success.

It is not great muscle that you want, but it is average force, average energy and vitality, coupled with unusual application. Many make the mistake of thinking that the development of huge muscles means health. It means nothing of the kind; in fact, it often means just the reverse. It means danger. Winship, the great muscular giant, who lifted three thousand pounds, died at forty-two. Many of our great pugilists, in fact, most of them, have died early. It is not great muscles but great vitality, a powerful nervous force, a strong constitution, that you want. Just think what this would mean to your success in life, to say nothing of your development of poise, power and happiness. Health means that there is power, force, vim in your blood—will power, determination, grit—and that these will pass to your brain and sustain your efforts! for a weak body means a weak will, naturally.

There is no other one way in which you can

multiply your ability to such a great extent and increase your chances for success, your satisfaction, your happiness, as by keeping physically strong; this is especially true if you are getting along in years, for there are several hundreds of muscles that require exercise. One reason why so many men late in life drop out so suddenly is because the blood vessels become hardened and deteriorated by the deposits of salts or phosphates; they lose their elasticity, so that when any unusual strain comes there is not sufficient outlet for this blood pressure in the muscular system, and the brittle blood vessels snap. But if the muscles are kept exercised, especially the large trunk muscles, there is a greater outlet for the blood in the capillaries, when there is any unusual exertion.

We should cultivate health both for its own sake and for its reflex effect upon our success in life. The consciousness that physical weakness or disease may not only shorten our lives but seriously interfere with and impair our success, is a perpetual depressant, and we must get rid of it before we can have health, success, or happiness.

Our ambition is very dependent upon our physical condition. When we are well, strong and vigorous, we are much more ambitious, we aspire to much higher things than when we are mentally depressed by physical discord of any kind. You will have a sense of thwarted ambition, of not being able to do what you started out to do, if you have poor health. This will greatly mar your life, as well as your ambition and success, because a disappointed life is not a successful life.

Ill health affects the disposition, not only because of the suffering entailed, but by reason of the fact that ambition is thwarted, the life purpose interfered with. This is especially true with young men who feel that they would have a brilliant future before them but for this handicap. The consciousness that they may never be able to carry out their life plan, may never be able to climb to the heights they have pictured for themselves, is one of the hardest things a human being can experience. This is harder to bear, for most people, than physical pain.

How important it is, therefore, that we should early learn to keep the mind in har-

mony; to hold the health ideal; to hold the conviction that as we were made by Perfection, we must be capable of perfection ourselves, and that we were intended for success and happiness; to hold the conviction that it certainly was not a part of the Creator's plan that we should suffer physical pain or mental distress, for there are a thousand evidences in the human body and mind that we were intended for harmony and happiness, and not for distress and unhappiness; that we were made for success and not for failure; made to be prosperous and not to be poor.

To hold this conviction of our physical and mental wholeness, our completeness; to hold the faith that we shall yet win out in our life plan, that our ambition shall not be thwarted; this will have a wonderful effect upon our mental attitude; it will be reflected in our physical condition; and our whole outlook on life will improve.

XX

THAT AFTERNOON SLUMP

WE hear a lot, of late, about the falling off in effectiveness of workers in afternoon hours. They work all right in the morning, but begin to let up about three. One reason for this is that many do not get sleep enough to carry them through eight or nine hours of intense work. Their "head of steam" falls off and they begin to slump about the middle of the afternoon, so that their last hours of work are quite inferior to their work in the morning hours.

If one's physical reserves are run out, if the nervous energy doesn't last through the day, it is because of one or two reasons: the body is devitalized, or there is something the matter with the nutrition.

Lack of vitality is due to the presence of fatigue poisons. It may mean simply that the human machine is being kept at one kind

of work too long. Changing off, if possible, to a different sort of work may, and often does, remedy it.

The proper use of the lunch hour has a great deal to do with preventing the afternoon slump. A brisk walk, or a complete change of interests, freshens up the whole afternoon. But the man who persistently talks over business problems during lunch gives his mental faculties and nerve cells no chance whatever to recuperate.

The food one eats at lunch has an important bearing upon the afternoon's efficiency. Some men so overload their stomachs with rich and heavy foods that the stomach has a two or three hours' job of it to pass the digested mass along the alimentary tract; which means that an extra amount of blood is taken from the brain and other organs to take care of this work. Others eat the wrong kind of food, and suffer from incipient indigestion. In about two hours the organs of digestion become discouraged, the nerves reflect the trouble to other organs, and the slump occurs.

Scientists tell us that food does not become real tissue to any great extent, except while

we are asleep. It is digested and assimilated, but the transformation into cell life takes place very largely during sleep. This is a very important fact to know. The first thing William H. Porter, one of the world's best dietitians, cautions against is eating fruit, especially acid fruit, at meal times, because it causes too great fermentation. Remember this, that fuel is not necessarily food, in the sense of building new tissue.

How many of us know perfectly well that we are eating or drinking things that injure us seriously, and that some of our habits are similarly harmful. Irregularity in eating, irregularity of exercise, or the lack of exercise, injure us. We know that our hot temper, the lack of self-control, our doing everything in a hurry, are serious. Many of us know that we are smoking too much; we know that coffee hurts us; that we are eating too much of this, too much of that; that we are taking on too much fat; yet we go right on.

It is wrong to suffer from fatigue; it is not normal. If you love your work, if you are in the right place, if your mental life is right, if

you are hopeful, cheerful, optimistic in vision, successful and happy, you will not get tired. Many persons never try to find a remedy, but go on suffering from chronic fatigue, which is chronic poison produced by the accumulated debris and broken-down tissues that are not properly eliminated because of lack of sleep, of proper outdoor exercise, or proper mental habits. Discord or any trouble, anywhere, in our body and mind, affects everything else.

Recreation, exercise in the open air, is a wonderful balm for tired nerves and an exhausted mind. It is a wonderful recuperative force. That is why a brisk walk during the noon hour is good. Try breathing exercises. Five minutes away from your desk in the middle of the afternoon, taking deep breaths before an open window, will work wonders.

There is still another cause for the afternoon slump, which lies deeper. It is the fact that *we are getting into the habit of letting down*. Our minds become accustomed to the thought, and our nerve cells become correspondingly sluggish. In other words, we may be letting down from *sheer laziness*, when

there is still a great reservoir of energy yet untapped.

As Dr. Frederic S. Lee, of Columbia, aptly puts it in a lecture on "The Nature of Fatigue:" "The more one studies physiology the more one appreciates the fact that protoplasm possesses an enormous power to work, and that the human body is endowed with marvelous capacity. Whether we shall get our second wind, or, having gotten it, whether we shall utilize to the full our powers of work, is a matter of our own will. I believe that few of us live up to our opportunities for accomplishing things; we are too inclined to yield to the early demands of fatigue. Even without exceptional hereditary endowment more of us might have, if we would, the endurance of a Weston, the discernment of a Darwin, the shrewdness of a Harriman, the determination of a Peary, or the insatiate desire to be on top which distinguished our late President (Roosevelt)."

In his very sensible and characteristically delightful essay on "The Energies of Men," William James says: "The human individual

lives usually far within his limits; he possesses powers of various sorts which he habitually fails to use. He energizes below his maximum, and he behaves below his optimum. In elementary faculty, in co-ordination, in power of inhibition and control, in every conceivable way, his life is contracted like the field of vision of an hysteric subject—but with less excuse, for the poor hysteric is diseased, while in the rest of us it is only an inveterate *habit*—the habit of inferiority to our full self—that is bad . . . We live subject to arrest by degrees of fatigue which we have come only from habit to obey. Most of us may learn to push the barriers farther off, and to live in perfect comfort on much higher levels of power.”

“Herein lies the value of training,” Dr. Lee continues. “Training, whether of the child or the adult, the athlete or the thinker, consists largely in the development of a power or resistance to the toxic fatigue substances, and is not unlike the production of a condition of tolerance to a poisonous drug by the administration of successively increasing doses of it. Physical training is not fundamentally differ-

ent from general educational training. Habits of industry, which every educational system strives to develop in the child, are the converse of habits of fatigue, and in the last analysis habits of industry mean, in very large part, an acquired power of resistance to fatigue substances."

XXI

MENTAL VACATIONS

CONTINUOUS labor of any kind is exhausting. We recognize this truth quickly enough when it concerns the muscles, but not always so readily in regard to the brain. Yet the mental processes are largely muscular. They represent a co-ordination of blood vessels, cellular tissues, and nervous force, which unite to form what we call *thoughts*.

As a matter of fact, the process of thinking goes on every waking moment, whether we are actually conscious of it or not. Literally thousands of impressions are flashed upon the sensitized plate of the brain. Some are stored away for future use, while others are dismissed. How great a storehouse the subconscious mind is, no one has yet been able to fathom. This is "the stuff that dreams are made of."

All this marvelous and complicated mechanism requires rest, just as any other machine.

If driven too long it begins to show signs of wear and tear, and at last breaks down altogether.

Monotony is the greatest foe of the brain. To do the same thing day in and day out is a tax such as the strongest brain can hardly withstand. The farmer's wife who follows the same round of household drudgery day after day, and looks out upon the same level landscape of wheat and corn, as far as the eye can reach, is a candidate for the insane asylum. Unless some variety is interjected into her existence, she falls an easy prey to melancholia.

Where one has had a more varied career, it is easier to keep out of mental ruts. One can go, so to speak, on mental vacations.

I know a lady who says, "I step out of my body and leave it resting, while I refresh myself at the Fountain of Life." That is, she has formed the habit of refreshing her mind by taking little mental trips, for instance, going over the trips she traveled in reality, several times, revisiting the art galleries, walking through the streets of foreign cities, public parks and gardens. She says she can go through the great galleries and admire the

masterpieces in retrospect, almost as well as though she were actually there, and without the terrible tired feeling which one gets from tramping through museums.

It is a great thing to learn to go out of your body, so to speak, refresh your mind and imagination, by revisiting the places where you have traveled. Go back to the old home town, back to the farm,—the scenes of one's childhood are of more vivid memory than recent experiences,—and you will be surprised to see how, after a while, you will return with freshened mind and spirit. You can overcome much of the usual fatigue in this way by learning to take little mental trips.

You can rest and refresh your mind, too, by right thinking, inspirational thinking, by aspiring, dreaming, visualizing. There are many little ways in which you can take mental refreshment which will make you feel renewed, more interested in life.

I know a lady whose home is in New York, who every little while goes to a suburban town on Long Island Sound, gets a pleasant room in a hotel, and just rests, recreates, does whatever she likes, walks about the shore, and

comes home completely refreshed. She says that but for this change she would have gone to pieces long ago. This getting away from everything—nobody knows where she goes—is a godsend to her. Even though you can't do that, you can take your mental trips on shipboard or on land, and refresh yourself, renew your spirit, and make yourself fitter for your life work.

That is one reason why the well-read person is better fitted for success than the ignorant one. In moments of relaxation he can draw upon rich treasures of memory. He can rehearse some musical line of Burns or Stevenson. He can follow Dumas or Scott on some great adventure. Or, if musically inclined, he can recall some great opera he has attended, and thus steal away from the press of sordid cares. Next to the complete relaxation of sleep, these little mental excursions afford wonderful relief by their change of nerve complexes.

Whoever violates one of Nature's laws, even though he sit on a throne, must pay the penalty. It is so easy to overwork under great strain and stress without realizing it. Histori-

ans say that Napoleon lost the Battle of Waterloo and his empire because of overwork. He did not take proper rest the night before the battle, with the result that, in the middle of that fateful afternoon, he issued conflicting orders.

Enthusiasm is a good thing, but it must not be allowed to master us. When we are determined to put something through which we have undertaken, we are liable to overstrain ourselves; to overtax the highly complex nervous system to the point where it no longer sends out correct signals. And when once so strained, it may take months to recuperate.

“All work and no play makes Jack a dull boy” is just as true today as it was when first told to our grandsires. Overtax the brain every waking hour and you blunt its fine edge. Give it relaxation through changes of scene or occupation, and you put new life into it.

There is a prominent club in New York that I sometimes visit at lunch time, where tables of dominoes are provided in the smoking room. There day after day you may see prominent financiers, politicians, and other leaders of thought or industry gravely play-

ing a game of dominoes for half an hour or so. Why? Because it is a mental vacation for them. The brain and nerve cells are refreshed and stimulated for the work of the afternoon.

At another club, checkers has the floor. Now, personally, I find checkers a trifle too engrossing for recreation. It is almost as concentrating in its mental demands as chess. But it does take the mind off of business worries and problems temporarily. In other words, it brings into play an entirely new set of nerve complexes.

In still other city clubs you will find the game of billiards in favor. This has the advantage of calling for physical force and muscular skill which is furthest removed from mental problems of a business sort. It calls for calculation, foresight, and a nice adjustment of the motor nerves with the vision.

A casual visitor to any one of these clubs might think that their members were neglecting business shamefully, but the reverse is usually the case. These men are back at their offices by two o'clock refreshed in mind and body, ready to tackle the next big problem.

It is far better to eat a moderate lunch in

the middle of the day, and then devote half the time to recreation, than to overeat and under-exercise.

A prominent United States senator says that the surrender to the temptations of well-spread tables, for which Washington is noted, is responsible for much of the physical and mental degeneration of men in Congress. Many a man who was a power in his community soon shrinks into a commonplace public career. These prominent men who are neglecting or abusing their health little realize the tremendous loss to their efficiency. They cannot realize that their courage goes up and down with their physical thermometer. They do not realize the frightful havoc which physical weakness plays in their career, nor how much more susceptible they are to all sorts of physical ills and to errors in judgment when they are so physically depleted.

Unless alive in every cell you cannot function up to a possible hundred per cent efficiency; and cell life is conditional upon cell activity.

Most people are only alive in a small part of their beings. A large percentage of the

cells in their brain and body is comparatively inactive, not thoroughly alive. The nerves are correspondingly jaded. On the contrary, the man who is thoroughly alive is full of energy, full of enterprise, because this is the normal law of his being. The man who is only half alive lacks energy, lacks enthusiasm, he lacks life; he doesn't radiate force, he doesn't generate enthusiasm, because he has nothing with which to generate it.

You cannot be alive in every cell of your body unless you live scientifically, unless you keep fit in the highest sense of the word.

We do not realize how our courage rises and falls with our health. When we are tired and jaded at night we haven't the same courage we had when we started out fresh, with a virile, vigorous brain in the morning after a good night's sleep. We all know how discouragement takes the nerve out of us. We do not dare to begin things we were so confident we could do when our courage was up and we felt fine and physically rested.

When we feel in fine feather we sometimes decide with all our might, with our best judgment, to do a certain thing, and toward night,

when we are tired out, we begin to doubt our ability to do it, because our powers are waning, our mental faculties are benumbed by fatigue. Our mind is not as sound, not as vigorous, not as positive as it was in the morning. Fear and doubts creep in, discouragement whispers, "I guess you had better think that over. Better be careful before you begin. You want to go awfully slow. You don't want to make a mistake."

In other words, fatigue breaks out in discouragement. We begin to hesitate, and think that perhaps we have been hasty and foolish. Thus we form the habit of procrastination and indecision.

We must always remember this, that our minds are powerfully influenced by our bodies, which are animal in their instincts and desires. The mind is powerfully affected by the physical condition of the body, by our health, and whether our brains and our organs function normally.

If the body is overworked, the mind will suffer correspondingly. You may not feel it at the time, but you will pay the penalty later. Nature keeps an inexorable balance sheet.

Do not make the mistake of thinking that mere driving force is efficiency. The force must have behind it that well-directed effort which comes from a clear brain; and the latter, in turn, is dependent upon the well-being of the entire physical machine.

XXII

RESERVE FORCE

WHY is it that some men can go through a day's work with energy enough and to spare? Take two clerks who sit side by side at the same desk. They may have had the same amount of rest the night before—yet one yawns behind his hand and can hardly get through the afternoon; while the other goes out of the office as cheerful as when he entered in the morning.

Did you ever stop to consider what goes on inside of your brain and your nervous system, or how your bodily organs function? We have already likened the body to a furnace and the food to fuel. This is what Professor Martin, of Leland Stanford University, says about it:

“Now, everyone who has tended a furnace knows that if he were to keep on burning coal without ever shaking down the refuse, he

would soon have a bed of clinkers, and the fire would go out. Your whole body, brain and brawn, is built on the furnace principle. If you keep on using your hands or your head for a long time at a stretch, clinkers begin to accumulate—only we call them ‘waste products’ in this case—and your fire flickers and burns low. This is fatigue.

“It is the business of the blood to keep these waste products cleared out. Any single drop of blood makes the rounds of your body in less than thirty seconds, picking up infinitesimal clinkers on ‘the fly’ and whizzing them to the organs of excretion, kidneys and lungs, where it discharges them.

“If the blood were only able to sweep out these waste products as fast as they are formed, we would never be tired. But, instead, they accumulate, and soon we have muscular or nervous fatigue. The latter comes more quickly because the nerve cells are more susceptible than the muscles.”

If we have overtired our heart the day before, it will not pump the blood fast enough to sweep out the debris. And if, also, the nerves have been on a continual strain be-

cause of other overworked organs, they cannot help recuperate the various ganglia or centers of energy.

Then again, if the day's work proceeds monotonously, the same train of impressions results. Some work is necessarily monotonous, but fatigue can be warded off by allowing the subconscious mind to wander at will. For example, expert accountants tell me that they can add long columns of figures automatically, while their subconscious mind is indulging in all sorts of reveries.

If a man finds that he does his best work in the forenoon, he ought by all means to tackle his more important matters then, leaving routine for the afternoon hours.

One of the best authors I know of, a man of marvelous energy, goes to his office in the morning and instead of doing his creative work while his mind is fresh, vigorous, harmonious, when his faculties are spontaneous and ready to give out their stored-up life power, when to create would be a spontaneous pleasure, he spends a couple of hours in cleaning up his desk, dictating his business letters, answering neglected correspondence with

friends, cleaning up everything that was left from the night before, receiving callers; and then about twelve o'clock when it is nearly time to go to lunch, he calls his literary stenographer and begins to create. After the edge has been taken off his thinking faculties, when his mind has lost much of its freshness and spontaneity, he begins to do his most important work.

The result is that his mind, which was harmonious and as clear as crystal when he entered his study, has become filled with all sorts of pictures of business suggestions. In other words, his mind has lost much of its vigor, and his writing lacks that spontaneous robustness and that indescribable buoyancy of thought, vivacity of style, which it would have had if he had given it the cream of his morning's ability. His letters often contain an indescribable fascination of style, a freedom of expression and a buoyancy of thought, which one does not find in his later writings. This author uses up the best part of his brain power, his brain force, in opening and answering letters, in the multitude of petty little details.

Pieracinni, the Italian investigator, spent

much time studying the hourly output of type-setters, copyists, stone-cutters, diggers, bullet-makers, nail-makers, and other workers. He found that invariably there was a speeding up for the first few hours of the day, so that the greatest output came in the middle of the morning. This was followed by a slump. After lunch there was another short spurt, following which the output fell steadily until the end of the afternoon.

Professor Lombard, of the University of Michigan, testing himself with a registering apparatus called the erograph, found that the number of times he could raise a given weight with the muscles of his middle finger increased steadily from early morning until ten o'clock, when he could make the best record of the day. After that his power declined continuously until four o'clock in the afternoon, when the low point was reached. Then there came a gain, which grew greater and greater through the early evening, so that by mid-evening he could do much better than he was able to do in the late afternoon, although not as well as he could do in the morning.

Dr. Frederic S. Lee, writing on "The

Nature of Fatigue," says: "Fatigue, as we feel it after excessive work, is often spoken of as a sensation. Really it is a great complex of sensations. These sensations differ in some degree according to the character of the work, whether it is mental or physical, and if physical, according to the particular groups of muscles employed. But in extreme fatigue such differences are comparatively slight. There may be a 'tired' feeling in the head of obscure origin; pain and soreness in the muscles, resulting from an excessive accumulation of blood or lymph, or perhaps from an actual rupture of muscle fibers; stiffness in the joints, resulting from lymph accumulation; swelling of hands and feet, from the same cause; sleepiness, which is accompanied by cerebral anemia; even a feverish temperature because of derangement of the temperature-regulating mechanism; and many other sensations, but, most general of all, a disinclination to perform either mental or physical labor, which may be due in part to general depression of the nervous system, in part to the presence of the unusual sensations, in part to the mental recognition of the fact that the irritability of

our tissues has become diminished and a greater stimulus than before is now required to induce a given action.

“It is not often possible for the individual to make a satisfactory analysis of the excessively complicated compound of sensations, which he may possess when his body is in a fatigued state. But it has come now to be generally accepted that the sensation of fatigue results largely from events happening outside of the brain and spinal cord, events of which I have been speaking under the head of physical and chemical phenomena. Such events are not, however, confined to the particular tissues that have performed the fatiguing work, for fatigue substances, though produced in one tissue and fatiguing it, may be carried by the blood to others and there also exert their characteristic action. This fact, that the excessive work of one tissue may cause the fatigue of other tissues, is of great practical importance to us in our daily life. We all believe that excessive muscular work may cause mental weariness.”

The way in which we work largely determines the amount of reserve force we shall

have to draw upon, late in the day. If we put our heart into our task it will reward us with an interest which will make the minutes fly by. But if we keep one eye on the clock and make drudgery of it, we are soon fatigued. That is one reason why the clock-watchers make poor clerks. They put no real enthusiasm into their work.

Then again, one may go at his work with so much energy in the morning hours that he is all used up by noon. He drives his brain and nerves at too high speed. He is like a racer using hundred-yard-dash methods on the mile run.

I once witnessed a boat race between Harvard and Yale. The Yale crew took a slow, steady stroke, about thirty-four to the minute. The men in the crimson boat shot away ahead of the Yale crew, with forty or more strokes to the minute. When they passed the half-way flag they had a long lead, and the thousands of Harvard men along the shore and in boats were jubilant. The Yale men, however, still maintained their thirty-four stroke, steady and strong, with no spurting, with no fever of excitement, no appearance of anxiety. They

simply pulled steadily and persistently. They were determined to save their reserves for the final battle. The men were cool, poised, confident, determined.

The Harvard boat passed the three-quarter flag several boat-lengths ahead of the sturdy Yale crew, which was still keeping the same slow, steady pace with which it started.

After the three-quarter flag was passed the blue boat began steadily and persistently to gain on the crimson pennant. As the Harvard crew saw the Yale boys gaining on them they began to spurt with a still quicker stroke. But their stroke was not as strong as their rivals' and the men evidently did not have the same staying power. In the home stretch the Yale crew quickened their pace only a trifle, but they steadily overhauled the leading boat, passed it, and went over the line, amid the deafening cheers of the throng on the accompanying boats and lining the river banks.

The Harvard men had used up their reserve force too quickly. The Yale crew had retained theirs and used it at the right time in a strong, steady stroke. There were no se-

crets in the Yale victory. It was just a question of reserves.

The victory in the great life game often turns upon the amount of energy in reserve. The man who does not take care of himself, the man who dissipates, the man who drinks, little realizes that he is undermining his resisting power, that he is using up his reserves, and that in a great emergency he is likely to be suddenly thrown into physical bankruptcy.

You must back up your brain with good life habits, good health habits, good food, taken sensibly and scientifically; you must back up your brain with proper recreation, with plenty of play and fun. You must back up your brain by keeping your mind in harmony and by avoiding all possible discord.

The greatest enemy of reserve force today is *dissipation*. This does not mean merely the excessive use of strong drinks or drugs. A man can be dissipated in his eating, his smoking, his social habits, his daily life. Anything which fritters away his precious reserve stock of energy *dissipates* it.

Every physician knows that the victim of

disease who has been dissipating has nothing like the chance of pulling through a great crisis as has the man who has kept his reserves intact and has built up a mighty bulwark between himself and his disease enemies.

Thousands of men die every year of pneumonia whose lives could have easily been spared but for the fact that they had ruined their disease-resisting power, their physical reserve, so that they had not sufficient vitality to carry them through the crisis of disease. A great many people die after surgical operations because they have used up their reserves in drinking. Alcohol is a cruel sapper of vitality, an underminer of one's disease-resisting power.

Contrast the man who fritters away his reserve force, with the man who actually grows stronger day by day in his work; who protects his vital forces in every possible way, and who throws such enthusiasm into his work that it cannot tire him. The man who thus adds constantly to his reserve powers becomes a leader among his fellows.

"Reserves mean character," says Dr. Robert Collyer; "and we can store up character

as we store up life, if we take care, and become so rich and strong that, when these sudden and searching emergencies try us as by fire, we suffer no loss, but come out perfect and entire, lacking nothing. For you can all name men in your own town of whose stout and sterling manhood you feel so sure that, if one should come to you in the guise of an angel of light and accuse them of knavery, you would look for the cloven foot,—men to whom you could trust your life and fortune and sacred honor, and go to sleep without the least tremor of fear after all the revelations of weakness and wantonness touching great trusts that are enough to wither the heart.

“They are men who store up these reserves of character,—treasures of insight and foresight, of fortitude and courage,—and never lose their head, no matter how the solid earth seems to rock in panic and convulsion, but are strong and quiet, and keep their lamps shining full and clear through the darkness. The trial of their character may come, then, when it will, whispering tongues may poison truth, the fearful and unbelieving may desert them, and those even who believe in them most thor-

oughly may be troubled; but their reserves will not fail, the clear shining from their lamp will not end in a smoke and a stench. They will stand in the evil day; and, when they have done all, stand."

XXIII

KEEPING FIT FOR THE BIG JOB

EXPERTS estimate that the average man loses thirty years of his life by wrong living, wrong life habits and ignorance of health principles. Government officials and examining physicians of insurance companies say that eighty percent of the employees of the United States are below normal health, so that their work suffers very materially; in other words, they lose from the standpoint of efficiency alone a very large percent of their possible output.

The War brought home to the American people the importance of the health problem as it was never brought home before. This is a land of plenty, where the very climate is a tonic, where there are stimulants to endeavor and motives which arouse ambition; where the chances for success, for rising to distinction, even for the poorest boy, are greater than any-

where else in the world; it is a land where the opportunities are so plentiful as to stagger the imagination; yet, with all these favorable conditions, our health is below the standard of most other countries, and this is simply because we do not take proper care of it; we are negligent of our bodily needs, careless of our living habits; we do not back up our health possibilities, we do not take sufficient care of ourselves.

If you expect to win out, in any large way, you must back up your chance in life for all you are worth. You must be all there, not there in just a part of yourself. You must keep fit. Whatever you undertake, you must fling your whole life into it, with every bit of energy and enthusiasm you can muster. That is the only way to win.

Keeping fit for the big job is an art of arts with people who do big things. They know that their ability, their judgment, their level-headedness, their executive ability, their confidence, their initiative, are cut down tremendously when their health is suffering and their efficiency and effectiveness are depleted. Keeping fit, therefore, for the big job is their

business, otherwise they wouldn't be big men very long.

Guard your weak physical point; guard your vitality. Your body is your energy-generating machine and everything you accomplish in life depends upon your energy. It is the stuff that life is made of, it is the stuff that success is made of. If there is anything the matter with your energy, there is something seriously the matter with your health, your success, your life.

Keep fit, therefore, at all hazards. Let nothing stand in the way of your keeping fit to do the biggest thing that Nature has fitted you to do. The man who does not do this is not good to himself, is not backing up his chance in life to do the grandest thing possible to him.

Observe how our great actors and actresses and our opera singers protect their health, their strength. Every great singer, for instance, knows that when anything is the matter with her health, her energy is then depleted, her vitality is lowered, and her voice suffers. If stamina is not there to sustain the voice, she

knows that her reputation will suffer accordingly.

One of the most pathetic conditions in this country is the large number of people who are getting very poor results from good brains, because of their ignorance, or because they are not willing to pay the price for the first-class results of first-class ability.

Now, you can't get first-class effort without first-class health, because all achievement is physical. A strong, virile physique is the basis of strong, virile force. The mind manifests itself through physical mechanism, and if that is imperfect, if that is weak and devitalized, the thought in its manifestation will correspond and the creative power will suffer accordingly.

We hear a great deal about the terrific waste in life, but the worst of all is the waste of ability, the tremendous loss of possible power through ignorance, through unscientific living and evil habits. We squander our ability infinitely more than we squander anything else. That is, we do not use our ability to advantage, we do not make the most of it, we do not back up our brain, we do not back up our nerves

with proper foods, proper habits, and proper thinking.

On every hand we see people failing because they do not keep their physical and mental machinery in a condition to produce the maximum of efficiency. They know perfectly well that clear thought is the product of a clear brain, that a clear brain can only be manufactured from pure blood, and that pure blood depends in turn on pure food, scientifically chosen and scientifically eaten. They know, also, that a troubled, anxious, worried brain cannot even produce pure blood out of pure food, when properly taken. They know that under these conditions the digestion will be imperfect and that dangerous poisons will be developed from the purest foods. The mind must be right when we eat, as well as the food and the manner of its partaking.

To keep oneself in a superb condition physically, and fresh and vigorous mentally, is not only one of the greatest human tasks, but it is of the utmost importance to those who would get the greatest available output and of the highest possible quality from the human machine.

I have in mind a young business man, who has made a very marked success in his career, who went through incredible hardships in disciplining and in educating himself. He went through a daily course of rigid training to prepare himself for efficiency. Today he is no less careful in keeping himself always up to standard, physically and mentally, so that he will always be able, on the spur of the moment, to do the biggest thing possible to him.

Multitudes of young men who are excusing their wishy-washy, backboneless careers because of their so-called lack of opportunity, would get discouraged, show the white feather and turn back, before they would undergo half of the hardships, or take half the pains that this young man has taken, and is still taking, in order to achieve the highest thing possible to him.

This young man treats his body and his brain as he would treat a superb and delicate piece of mechanism which he is trying to adjust to its maximum possible output. Rain or shine, whether he feels like it or does not feel like it, he rises at just such a time,

takes his horseback ride at six o'clock in the morning, goes to work at just such an hour, leaves his office at just such a time, and then goes through his regular exercise in the gymnasium.

His day's work is all systematized and laid out before he starts in the morning. He has a time for creative work, and he allows nothing to interrupt him, unless it is a case of supreme importance or great emergency.

He is extremely systematic about his meals. He chooses the most scientific diet, things which his own experience and specialists have decided were best for him, whether he likes them or not. He always takes time, no matter what presses him, to masticate his food thoroughly. When the time to retire comes, if he has company or if he is at a reception, he quietly rises and asks to be excused so that he can retire at the proper time.

Every day this man takes a certain time for self-improvement of some kind. It may be the reading of a good book, or articles along the line of self-training. Every day must yield something to his knowledge and self-culture. In other words, this man so conducts

himself and so lives that he can feel conscious every night that he has not only made a business advance, but also a personal advance during the past day. He must feel that he is a little larger man, a little broader, a little better posted, a little stronger than he was the day before. In a word, he resolves every morning to make that day a red-letter day in his life, to squeeze from it everything that can help him push a little further along in his career and a little higher up in his character.

He tells me that he tries to make himself a human sponge, absorbing something of nutriment, something that will make him grow, something that will advance his business or improve his personality, from everything he does. He looks upon every book he reads as possessing something which will be of value to him when he acquires it.

This remarkable man has so disciplined himself that he does not allow his personal preferences, his love of ease, his moods, his inclination to take things easy, especially when he "does not feel like it," to divert him from his purpose. He is not tempted by seeing others

around him spending their time in frivolous amusement.

But you say, "What is the use of this sacrifice of personal comforts and of a good time, of all this torture, rigid discipline and training for the sake of a few more dollars?" It is not, my friend, a question of dollars. It is the one inexorable price of success, as well as of health. Pay it and take it, or leave it; there is no alternative.

"Not for me," you say, "no such price as that." And yet you still envy such success and call him "lucky," although nothing could induce you to pay the price he has paid and is paying every day of his life to hold his success.

Most people fail because they are not willing to pay the price for either their health or their success; they are not willing to put themselves under good stern discipline, under long hours of training and drill. They want to take life easy. They are looking for short cuts to their goal. The road which other successful men have taken is too long for them, too tedious; they want something easier, softer. They would rather take a cheaper article at a

less price, and make a "cheapjohn" success. Yet all the time they are dissatisfied with results and put the blame upon all sorts of things instead of where it belongs.

If we want to achieve the big things in life we must train for them, just as an athlete before a race. We must make ourselves physically fit and mentally alert. The bigger the task, the better our physical equipment. And even if the big job still eludes us, the sense of bodily well-being which results will bring its own reward.

XXIV

GETTING BACK TO FIRST PRINCIPLES

SUPPOSE you were to go into an auction room and find that the auctioneer was selling—not furniture, or books, or bric-a-brac, or jewelry—but human life—what would you think?

Here is a man who steps forward and says: “I will sell twenty of the best years of my life for fame, or fifty years for a million dollars.”

Another says: “How much am I offered in real cash for ten years of my life?”

Such auctions as this are going on all around us. Some people are willing to sell not merely their lives but their very souls for a consideration.

What would you sell a slice of your life for, —say, five, ten, or fifteen years? Why, you say, that is ridiculous; no amount of money would buy it. But, my friend, that is what tens of thousands of men are doing right to-

day, actually selling a great slice of their life for a little more money, a little more reputation. They are coining their life blood, their energies, their brain, their nerves, everything into money-making. They are overdrawing their accounts in Nature's banks, and she is dead sure to foreclose. She may honor your overdraft to-day, your overwork, your overstrain, but you will have to pay for it, if it takes your last drop of blood. She will foreclose, and you will become a physical bankrupt, although you may think you are dying a natural death.

Nature intended you to live very much longer than you are going to, but you have sold out for a consideration just as the average man has, for reputation, personal power, more money, bigger game, selfish ends. Why not stop awhile, my friend, and really live? You have only been existing in the past.

All of your worrying, all of your fretting and stewing, your anxious thought, your health-killing habits, your violation of health laws, have been cutting off a slice of your life. You are selling it,—do you get an adequate price for it? Does it pay to sell such a

generous part of it for such compensation? Wouldn't you rather have a little less money and fewer material things, and more life, more joy, more real living?

How many people shorten their lives because, instead of readjusting, giving their bodies and brains a chance to rest, rejuvenating themselves, they are really devitalizing their nervous energy by their worries, taking their business, their cares and anxieties, their disappointments, to bed with them, thinking them over, visualizing them? My friend, that is not the kind of sleep that is going to make you fit for the next day's work. Worried sleep does not refresh you. There is no "pep" in that kind of rest. If you are going to allow the things that have worried, harassed and fretted you during the day to follow you into your home and continue their deadly work when Nature is trying to restore and renew and recreate you by giving you the sweet anesthetic of sleep so that she can overhaul and repair your physical machinery, then you might as well sell yourself at once to the highest bidder, and have done with it.

Health, like success or any other specialty,

is very largely a matter of habit, the habit of keeping well, the habit of doing the things that make for health.

Expecting to have poor health because your parents were ill, and because you believe in heredity; the habit of expecting to be sick about so much during your lifetime, the habit of feeling blue, discouraged, despondent, the habit of worrying, are terrible health destroyers. You cannot keep well and strong and vigorous while you hold defective health ideals, defective health models. Your health is largely your objectified thinking, your dominant mental attitude.

In order to realize our God-given powers to the full, we must treat their outer envelope—our body—with respect. As a matter of fact, one would think that the only house our real self has to live in, in this life, would receive the most exacting, the most careful, and the most scientific attention and care, for all our destiny is wrapped up in the way we treat this divine temple, sacred because it is God-built and God-dedicated. It doesn't seem possible that such a marvelous gift as this would be treated with indifference, with care-

lessness; it doesn't seem possible that we should abuse such a priceless possession, a God in the making, with divine possibilities. But it is because this house is abused that vast multitudes of human beings never live out half their possible years. The house goes to pieces from neglect.

The body is a divine shrine, a sacred temple, and yet we treat it abominably, most of us. We do not even keep it in repair. We are not scientific in nourishing all the billions of little mind cells and nerve cells which make up our body. A vast multitude of these cells are constantly being starved, underfed, and overworked, while others are gorged, given too much of things which do not nourish, but clog, poison and distress.

We take all sorts of food fuels into this marvelous human engine, which fight one another, antagonize one another, which do not belong together at all, and then we try to neutralize their after affects with drugs, all sorts of stimulants, and vicious practices. If we would only keep this wonderful mechanism in order, feed it scientifically, exercise it scientifically; if we would only think scientifically,

think health instead of disease, happiness instead of misery, success instead of failure,—we would prolong our days and live that sort of life our Creator intended.

Let us get back to first principles. Let us cut out the complicated, nerve-racking scheme of life which has grown into fashion with the Twentieth Century. I do not mean to go back literally to the rush candle and postchaise days, but I do plead for more of the simplicity and leisure of our fathers.

Let us quit turning night into day and day into night. Let us quit our heavy eating and drinking, especially at unreasonable hours. Let us quit this frantic haste to keep up with the Joneses. Let us stop driving our brain force and nervous energy to the breaking point by trying to do two or three days' work in one. Let us stop carrying our troubles home with us.

Let us get out more into God's fresh air, and take more walks, more physical exercise. Let us cut out stimulants, drugs, liquors, narcotics, dopes, and everything that is artificial and over-stimulating.

Let us work hard, but not forget to live.

Let us take time to play. Let us strive for high ideals, a sound mind in a sound body.

Let us live health, talk health, think health. The body of the future will be mind-controlled—not drug controlled.

The physician of the future will diagnose your mind, not your body. He will ask you: “What have you been thinking of lately? What has been on your mind? Have you any special fears, any special worries, trouble at home, trouble in your business? What have you been thinking into the cell minds of your body that influences them so powerfully? Have you been thinking disease, weakness into them?

“The root of your physical discord is in your mind, probably in your subconscious mind, and here is the place to get rid of your trouble. What appears in your body is the effect, not the cause, and it will do little good to eradicate the symptoms; you must get rid of the cause of your trouble, and that is mental. There is something on your mind that shouldn’t be there, a mental discord which is causing physical discord.”

The coming physician will want to know

what you have been whispering into these little cell minds which constitute the various organs and tissues of the body. If they are receiving the wrong sort of impulses, the whole system is out of gear. Here is the seat of the trouble.

XXV

THE STRAIN OF HIGH-SPEED LIVING

A NEW YORK business man worth many millions recently told me that he could not understand why he had so much trouble with his health. He said he was able to employ the finest specialists in the world, and that he was always under the care of his physician, was constantly being examined, overhauled, to see if there was any trouble with him anywhere, but still he says that his human machine is constantly out of order.

Now, I could have told this man, having known him from boyhood, that his very wealth, the very advantages which he seems to think ought to keep him strong and vigorous, are the very temptations, the constant, perpetual inclinations to do things which would make the harmonious running of his human machine almost impossible. His very excesses in his pleasures, his excesses in his work, in his rec-

reaction, the constant stimulation of his brain with whiskey, although he is far from being a drunkard, his excesses in everything in life, the overspeeding and overdriving of the human machine, keep it out of order and make its perfect functioning impossible.

This man tells me he has continual trouble with his digestion. He was a poor boy on a farm in New England, brought up in the simplest manner, but his rapidly acquired wealth has brought with it complex living, rich foods, and a constantly upset system generally.

For years this man has been forcing his nervous system. He has forced his brain, forced his nerves, forced his appetite; he has tried by all sorts of luxurious living to obtain new pleasures, fresh sensations. Although he is far from being what one would call a dissipated man, yet from Nature's standpoint he is one, for anything is dissipating which impairs or interferes with the bodily mechanism.

This man frankly acknowledges that he has done everything to find the happiness he expected to obtain from his wealth, but that he has been sadly disappointed. He says that his constitution, no matter what he resorts to,

seems incapable of any increased sustained enjoyment over his ordinary mental attitude, and that he doesn't understand it. He has confided to me: "Oh, if I could only get out of these millions what I saw even in ten thousand dollars when I looked forward to its possible possession as a poor boy; if I could only realize the things that were in the mirage ahead of me in my youth; if I could only have that exquisite delight in travel, in books, and art, that delicious happiness from friendships and from leisure, the release from the daily drudgery which then made life seem a burden,—what would I not give!"

This man is typical of hundreds of thousands of people to-day. No matter in what walk of life they may be, they are not seeking the simple pleasures which lie all about them, but are straining after mirages. They drive through life at a furious pace trying to find the thing that is somewhere else; or, worse still, trying to keep up with the other fellow. We all remember Irving Bacheller's humorous story, "Keeping Up With Lizzie." That seems to be the trouble with the whole American nation.

During the last hundred years Americans have multiplied their needs in an amazing manner and a large part of our time, our energy, is spent in a tremendous wrangling and striving to supply or gratify these new needs which we have developed.

One of the characteristics of the American life of to-day is the insatiable greed to possess the things which those above us in wealth possess. If a messenger from Mars should come to the earth, he would get the impression that everybody was trying to get something away from somebody else, like children with a lot of toys. Each one thinks that what the other has is better than his own.

No people in the world's history have ever been so money mad, so property mad, so luxury mad, as the Americans. We are so insistent upon getting hold of something which we do not possess, that we do not half appreciate or half enjoy what we do have. Our eyes are always on such a strain for something at a distance that we do not see the beautiful things right at home. We trample the violets and the daisies under our feet, trying to grasp the orchid above us,

We do not seem to realize that this very straining after things which are a little beyond our reach robs us of the ability to enjoy them fully. We merely multiply our anxieties and our worries when we grasp for things that we cannot afford.

An editorial writer recently said: "One of the finest things about the career of Calvin Coolidge is that he has remained a comparatively poor man, although he has spent practically all his life in the public service. In all the small details of life and character, President Coolidge is a worthy successor of the typical American of a hundred years ago, when life was simpler and more wholesome than it is today. I think that the feature of his career which will appeal the most powerfully to poor American youths, who are rich only in high ideals and the capacity for good work, is that Coolidge has never felt that he could afford to buy an automobile. The snobbish idea that the social rating of a family depends upon the kind of machine that it keeps is certainly given a knock-out blow by this New Englander exponent of the simple life. And when it is added that he lived for

several years in the same house in Northampton at a rental of \$32.00 a month, the case for simplicity seems complete."

All history has shown that the people who have most truly lived have lived the simple life. They have not been rich. They have lived in comparative poverty.

There is nothing so disappointing to the rich as the emptiness of it all, as the failure of wealth to keep its promises, its failure to make good in what they thought they saw in it. Money is the greatest deceiver in the world. Nothing in life has so often failed to do what it promised as has wealth. It has never yet made people happy. It has always tended to make them discontented, greedy, and grasping, has given them a spirit of unrest, an insatiable passion to go somewhere else, to do something different.

Contentment is the very basis of happiness, and wealth has ever tended to destroy contentment. When people get possession of a large amount of money, the first temptation is to gratify their desires, to multiply their needs, and thus to clog the human machine, which was made for the simple life. It is the

effort to get complexity out of this simple human machine, the effort to force pleasure out of eating and drinking, that has "shot our nerves to pieces."

Just compare the needs of the well-to-do family of one hundred years ago with the average family to-day, and see how enormously such needs, fanciful or real, have increased. Think of the complicated bills of fare, the great variety of rich foods and drinks. Contrast the dress of the average family of one hundred years ago with one to-day. People now dress infinitely better every day than they then dressed for church or receptions. Contrast the whole manner of living with those early days.

Many of the comforts and conveniences in the homes of our poor people to-day were luxuries then. Queen Elizabeth did not even have a pillow for her bed, but used a block of wood instead. She had never heard of a spring bed or a hair mattress.

We do not realize how our needs have multiplied or what a tremendous price we pay to gratify them. The average American actually sacrifices much of his strength and com-

mits suicide upon precious years of his life, in his effort to gratify fancied needs which are entirely new as compared with conditions even fifty years ago.

Take the automobile, for example. Twenty-five years ago it was scarcely heard of. The better-to-do families owned carriages and horses, but most people walked distances of two or three miles. Automobiles were just beginning to be manufactured, and they were the plaything of the rich. Now—within this short space of time—they are being manufactured by the millions; there are fourteen millions in use in the United States alone; and every family, no matter how moderate its income, is feverishly striving to “keep up with Lizzie!”

Not only does this increase expenses, it cuts down physical exercise to a minimum. People ride around all Sunday afternoon, instead of using the legs that God gave them. Then they wonder why they have poor appetites, or sleep badly—and they blame it on their nerves!

Get off at any suburban station in commuting distance of New York, any afternoon when the rush-hour trains from the city arrive.

There you will see a long string of automobiles lined up waiting to take the "tired business man" home, when he should walk. The writer lives in one such town, and I have seen my neighbors climb out of trains in which they have been riding for half an hour or more, and get into their motor-cars to be driven a few blocks, thus missing the chance to stretch their legs and fill their lungs with fresh air.

Take the "movies" as another common example. Twenty years ago, they, too, were practically unknown. Now they have risen to be one of our six largest industries. Billions of dollars are spent annually upon them. People flock to them night after night, and even on glorious Sunday afternoons, filling their brains with idle stories, tiring their vision, and clogging their systems generally. They demand and must have an amusement which yesterday was unknown.

There seems to be no stopping-place in this multiplying of needs and desires. Everybody seems to want these changed conditions, something a little higher up, something a little more complicated.

Imagine a family so poor as not to have any

sort of a home. Give them even the simplest shelter, the simplest food, and they will feel grateful for a day, and then they will want a little better kind, something more than a shelter, they will want modern conveniences. Give them simple dress. They would be grateful to-day, then they would see others better dressed and they, too, would want better clothes. They see people with automobiles and they catch the contagion and think they must have one also. They are still dissatisfied. In other words, it doesn't seem to matter how high up we get in this property business, this luxury business, this wealth business, we are looking just as far ahead, and are just as dissatisfied as before.

How often in our divorce courts women testify that they cannot live decently upon their income of ten, or twenty-five thousand dollars a year. Some time ago a society woman testified that no woman in the best society could possibly dress herself on less than twenty-five thousand dollars a year, and that one ought to have seventy-five thousand. She said that no society woman of real standing could afford to wear even a Paris creation

more than two or three times at most. She had all her shoes made abroad to match her costumes and they cost her fifty dollars a pair. Her stockings cost her ten dollars a pair. When abroad she always felt that she must purchase at least one thousand dollars' worth of nightgowns at a time. What others would regard as wicked extravagance, she considered mere necessities.

I know a New York man who started out as a poor boy, and who said his ambition was to be worth fifty thousand dollars. After he got a million he confessed that he felt just as poor as he ever did, because he found that a millionaire in New York was not in it at all, and that one must be a multi-millionaire to be in the swim. He said that an income from a million dollars a year would not even enable a family to keep the society pace, and that in the upper circles a mere millionaire was looked down upon, because he was not able to keep up with the procession.

Now, we do not need to be told that all this overspeeding is bound to shorten our lives. Any machine which is continuously run at high speed, instead of the ordinary rate that its

Maker intended it to run, will soon burn out its bearings and rack itself to pieces.

The present-day overspeeding of the human machine, wrenches it, strains it, weakens it, endangers its integrity, like the overloading and overspeeding of an automobile away beyond its horse power. The extra speed is gained only at a tremendous sacrifice.

On every hand we see these human machines which bear the unmistakable signs of strain. We see business and professional men overspeeding their machines, often forcing them, even without proper lubrication, until they get heated bearings and go to pieces under the strain.

When we return in a measure to the simple life—when we live as God intended us to live, without hurry, worry, sweat, and fret—then and not until then shall we realize true happiness.

XXVI

“FLYING OFF THE HANDLE”

“WHOM the gods would destroy they first make mad,” runs an old proverb. The destructive force let loose by anger, by the loss of one's temper, is incalculable.

A man who gives way to his passions is absolutely at the mercy of his brute instincts. An angry man does not reason, he does not stop to think, does not use his judgment. He is the victim of his explosive passions. The real man has stepped down from his throne of reason, the brute has taken his place and runs the human machine until the man regains his balance and again takes the reins of government.

Alexander the Great murdered his best friend in a fit of anger. It is true that he had been drinking heavily, but he suffered from remorse the rest of his life.

Men in penitentiaries could tell pitiful tales

of what their anger has brought them. What a fearful thing to think that in a moment we can do that which will cause us a life's regret, perhaps deprive us of liberty the rest of our days! Our prisons are full of unfortunates sent there because of some misdeed committed when in anger. How many careers have been ruined, how many lives wrecked, how many prospects blighted, by a hot temper!

It is well known that when one is angry the brain is actually poisoned, that at such a time there are chemical changes developing real poisons. It is said that if an animal is tortured to the point of death, during its writhing and agony, its desperate fear, it develops a deadly poison, one drop of which if injected into a smaller animal would cause almost instant death.

Experiments show that there is a terrific loss of nerve energy, a tremendous devitalizing process going on within us, during a few moments of anger. There is no one thing that will whittle life away quite so rapidly as the nervous shocks from hot temper, which burn up brain force as short-circuited wires burn up electrical energy.

We get some idea of the havoc wrought by a violent temper when we see a strong, rugged man going all to pieces over something which has gone wrong in his business. He stamps around and raves like a madman, and in a few minutes burns up so much energy that he feels more completely exhausted than he would after an ordinary day's work under normal mental conditions.

I have in mind a man who is a tremendous worker, who builds very rapidly and makes great headway in his business when everything is going his way, when nothing happens to ruffle or upset him. But when anything goes wrong, he throws away what he has accomplished, tears it all down, loses all he has gained by a frightful fit of temper which completely demoralizes him, so that for days he is absolutely good for nothing.

Whenever we indulge in destructive moods or thoughts, we are undoing just as rapidly as possible our previous efforts in the opposite direction. In other words, we are tearing down what we built up in our happier, constructive moments.

The trouble with many of us is that we seem

to think we can vent our spleen upon someone who is not of very much importance in our estimation. If we do not feel just right in the morning, if we are worried and harassed, we do not hesitate to show our irritation and meanness to some employee about us,—someone, perhaps, who has not quite the dignity to assert his rights, or who is easy-going and would rather take abuse than to assert himself. We know very well where it will do to be mean and contemptible, and where it will not do. There are some employees about us whom we do not dare abuse, because if we do, we know we should get as good as we sent—perhaps better.

I have never known a person so nervous and so hot-tempered that he could not restrain himself if the occasion were important enough for him to do so. It is not so much a question of nerves as it is devilish meanness. A contemptible disposition, selfishness and pride are at the bottom of the whole thing. People who are irritable, cross, and crabbed, and who have no appreciation of the rights of others, are selfish to the last degree. Selfishness, if indulged in, will ruin any disposition. It is

the meanest quality that exists in any human being.

Do you realize, my friend, what is lost when you “fly off the handle”? The first is self-respect. You don’t think so much of yourself, afterwards, but despise yourself. Next come your reputation, your prestige, your poise, your serenity. You may lose your customers, and alienate your friends. Your uncontrolled temper may stand between you and your hopes, between you and success.

Before you give way to a fit of temper, just stop and think what a spectacle you are going to exhibit to your friends or associates. You are going to be an absolute lunatic for the time being. Realize that you will not be yourself, that you will say things that you would later give anything in the world to recall. Does it pay? Does it pay to make such a fool of yourself, to make such an exhibition of the beast in one, which we are always trying to hide? Do you want to undo the good opinion which people have had of you all these years?

Just step in front of the mirror the next time you are in a rage and get a glimpse of

this beast. It will sicken and disgust you, and you will say to yourself, "Never again! I have too much pride left to exhibit this animal in me. I must use all the tact, all the diplomacy, all the good sense I can muster to keep him out of sight. 'I want people to think better of me than that. I will never become such a consummate ass again.'"

Do you realize also that every time you lose your temper, and are deprived of control of yourself, you are making connection with a host of kindred evil passions. They are at once attracted, because you have related yourself to that vicious vibration by becoming affinitive with it? Every time you indulge in angry feelings, or thoughts of revenge, you are merely making, as it were, wireless connection with the other currents of hatred, revenge and jealousy which rush into your brain.

There are many people who actually take their lives in their hands when they indulge in fearful passion storms. We get a little idea of the tremendous power of such an emotion when we see the sudden transformation of a peaceful, passive face, into the expression of

a fiend during the raging of a temper fit. How little people realize that they are really insane when they lose control of themselves. The uncontrolled mind is an unbalanced mind and many a well-meaning man of good reputation has committed a crime when his mind was swayed by a tempest storm.

How tempting, when someone has set our tempers on fire by what we think is an insult, to give him “a piece of our mind”! What a relief we think it would be to “get square” with him! But this is a pretty costly business, my friend. We are sure to say things for which we are sorry ten minutes afterwards, and perhaps would give anything we possess to recall. How can we give another “a piece of our mind,” when not a particle of that mind belongs to us at the moment? It has passed over into the complete control of that demon, temper. We need a little of it ourselves, instead of trying to give more of it away!

Do you know that anger upsets all of the functions of the body, that you are not normal anywhere while you are in a fit of temper? Do you realize how it ages you prematurely, how it adds to your brutal expression, that

it counteracts your efforts towards manliness, nobility, that it tends to take you back to the brute stage, that you have lost much of that which you had gained by your good behavior for a long time by a few minutes of hot temper?

Anxiety and fear disturb many of the functions of the body, but anger is a violent wrenching of every cell in your body. Just notice how you tremble all over after a great fit of temper! Just think of the mechanical force that it would take even to bring this about, and what has it cost you mentally! Can you afford the price? Can you afford to make a fool of yourself among those who know you, and especially among your own friends? Oh, how cheap and mean you feel! You despise yourself for your weakness.

One of the puzzles of human life is the apparent discrepancy between cause and effect. It was but one little slip of the tongue, but one stinging word when the blood was hot, but it caused the death of a precious friendship. The trigger was pulled in an impassioned instant, but the soul returned never.

How many really good-intentioned people

are suffering the tortures of the damned because of a hasty act performed in a momentary loss of self-control! How many people are living in poverty and wretchedness to-day, because of a hasty, unpremeditated signature to a paper in anger!

Oh, the tragedies of hot tempers! What crimes, what sufferings have come from them!

The man who habitually gives way to his temper is shunned by everybody. He is not put in positions of authority because others know that if he can't govern himself, he can't manage anything else.

Do you realize that you advertise to the world, to everybody who sees you, what is going on inside of you, and that this condition tends to become permanent? If the face can be made to look fifteen years older in an instant's time, just stop to think how that terrific power is wasting your energy; and remember that these pictures by repetition are being made indelible in your mind, and being woven into your life; they will show in your body; all the tissues are taking on their expression.

Look at your face sometimes when it is

wreathed with smiles, with sunshine in your heart, and good will toward your fellow man. You will find that you are looking ten or fifteen years younger than when you have allowed your baser passions to take possession of you.

What an awakening there would be for many of us, could we but see before us a picture of our personality with all the scars, the deformities, the ugly wrinkles which our enemy thoughts and our uncontrolled explosive passions have placed there! If it were only possible for the average man and woman of fifty to compare personality photographs of themselves as they were at twenty and then later, after they have been battered and torn by the storms of passion and the destructive forces of jealousy, envy, hatred, selfishness, it is doubtful if they would recognize themselves.

Some people find it difficult to believe that thoughts are real forces, but if they could only observe the terrible havoc that the wrong sort of thoughts and emotions produce in a human being, they would speedily be convinced of their power. Such emotions change even the

physical structure of the brain; they poison the blood, the brain cells, all the tissues of the body, and gradually so transform the features, giving such a repulsive expression to the face, as sometimes almost to change a victim's identity. I have known of an acute attack of jealousy to make a woman look ten years older in a few months.

That sense of utter fatigue which follows a violent fit of temper is due to the tremendous loss of nervous energy from the terrific shock which destroys millions of brain and nerve cells.

Hot-tempered, passionate people who are advancing in years and whose arteries have become brittle by earthy deposits in their walls are in constant danger of rupturing these tiny weakened blood vessels.

Health is physical harmony, and physical harmony is impossible without mental harmony, because the mind and the body are virtually one. The mind is not confined to the brain, we think all over; we think as an organization, so that if there is discord or disease in any part of the body every other part will

suffer accordingly, and the resultant of all the cells of the body will be correspondingly lessened.

We are all cutting down our percentage of efficiency as well as seriously injuring our health and our peace of mind by a lot of little success hinderers which frequently seem too small to us to take into account; but every uncharitable thought, every unkind thought, every feeling of jealousy towards others who, perhaps, are succeeding better than we, who dress better and live better, who ride in automobiles while we walk or ride on street cars, all these things not only belittle us and are unworthy of us, but they sap our precious energy and mental forces which should not be used in tearing down but in creating and building.

“There is a law of compensation in life—a law of attraction that determines the character of the reward that we shall receive in return for our actions,” says a writer. “As a man soweth so shall he also reap” holds true not in agricultural affairs alone but in everything we do.

Thought and emotion are either great builders or great destroyers. Remember that

every destructive thought you hold, every unkind thought you have of another, every bitter feeling, every smarting sense of injury which you fancy another has done you, is a boomerang which flies back into your own soul. You can completely use up your creative force in hating others, you can burn it out by letting your temper get the better of you.

If we lack self-control and continually harbor unfriendly thoughts toward our fellow man, not only our bodies but also our lives, and mankind in general, will reflect these evil influences. On the contrary, if we studiously cultivate self-control we will soon be amazed at the way things are smoothed out for us.

Our bulwark against disease, unhappiness and failure consists in our holding the right attitude toward life, in thinking the friendly, uplifting, rejuvenating, healing thought; the joy thought, the love thought, the thought of gratitude, and truth; the helpful, generous, unselfish thought.

An East Indian philosopher says: “We must remove from our minds all mean and suspicious thoughts about our fellow-workers and fellow-men. We must learn to get rid of our

carpings, quarrelings, fault-findings, and to treat others with large-hearted freedom, and to perceive the right reason for their action; to excuse them on grounds of personal right and personal freedom when their opinions, methods, actions, run contrary to our own. Thus shall we come at last to love them with a love that is a permanent principle. Such a love broadens and expands the mind of a man until it embraces in its kindly folds all mankind without distinction."

XXVII

THE POWER OF THOUGHT CONTROL

How often do we hear someone say, "I'm of a nervous temperament; I couldn't stand that"; or, "You know I must be careful, on account of my nerves."

People who talk that way are putting the cart before the horse. They are making a master of the servant. They do not realize that the nerves are placed in the body *to carry out the orders of the mind*. If they would make the mind supreme, the nerves would respond and obey.

"The mind controls the nerves," says one anonymous writer, "therefore, if we are peaceful and calm of mind we should develop nerves that will give us rest and peace. To do this we must 'brace them up,' 'feed them,' 'suggest bright thoughts to them,' let them know life is worth living and it feels good to be alive.

"The nerves also demand a certain amount

of God's beautiful fresh air and sunshine. Many nervous people would feel better if they indulged in a good 'sun bath' often.

"Then again, our nerves will not thrive on fancy food and late hours. We must be moderate in all things, but the main thing is to keep sunny and bright.

"We have a wonderful control over our nerve force if we make our will power strong and true. A little excitement will also brace them up. When feeling a wee bit nervous try taking a day off, meet new friends, do a little shop window gazing, if you can't get into the country for a fine long ramble. Anything to keep the mind free from worry. Say 'Good-bye to Dismal Jennie' and put on a smile that won't come off, even if only for a day. This is a splendid tonic for the nerves, and one that is entirely free, that does not come put up in bottles.

"It takes a strong will power to be calm, but every living person can develop that—it may take weeks or even years, but it will come with determination and control over the mind.

"Contentment, too, is a good thing to help brace up the nerves. How many of us are

worrying and fretting over this and that and concerning everything and everybody. The nerves soon become excited by craving for everything we see. After all, contentment is our best Heaven."

Stop worrying. Stop fretting. Hold the health ideal, and watch your body respond to it. Think happiness, uplift, prosperity. All such thoughts have a direct reaction upon one's physical well-being.

If our mental attitude is that of fear, such as the terror of poverty; if we are always thinking about it, talking about it and expecting it, the mental attitude is building in that direction; we then are headed toward poverty.

The same thing is true of health. If we hold the health ideal in our mind, instead of picturing the horrible symptoms of disease and weakness; if we keep in mind the image of a strong, vigorous, healthy body, the ideal bodily temple which the Creator intended for us, this ideal, this mental attitude will build the perfect body, just as it would build a weak or diseased body if we constantly held the diseased thought and were continually picturing diseased conditions, or dreading and fearing ill

health. We must feed our minds on the superb ideal which we would attain.

Carlisle used to say, "Every man is a rascal when he is sick." Few people are normal mentally when they are abnormal physically. When we are ill we are more susceptible to discouragement,—and our hopes and expectations rise and fall with our courage.

When a person is sick his imagination is very active. He is more susceptible to suggestion and he is apt to exaggerate his danger and to fear the worst. I know a man who, when he has a bad cold, feels sure he is going to have pneumonia; and when he has a bad attack of indigestion and a little fever, he thinks something very serious is coming, perhaps typhoid. This man's wife says that whenever there is anything the matter with her husband, he feels sure the thing is going to be serious and perhaps terminate fatally. He has not a particle of courage, and his hope seems to ooze out. She says it is difficult to take care of him because of his feeling of utter hopelessness. He cannot seem to brace himself up at all.

The best antidote for such a person is, not

medicine, but cheer, play, fun. How little do relatives and friends realize what they are doing to those who are dear to them, especially when dangerously sick, by their long faces, their tears. They think they are sympathizing with the patient, but really, instead of helping him out of the Slough of Despair, they are pushing him in deeper and deeper, making it all the harder for him to overcome the already too-heavy burden.

The mother who, in the crisis of the disease, gives up to her grief and sobs over her child whom she thinks she is going to lose, little realizes that the child needs every particle of resisting power it can muster to tide it over the crisis. She little realizes that her grief only adds to the danger—even though the sufferer may be in a semi-stupor—by depressing him mentally and weakening his disease-resisting power.

As an example of the folly of thus giving over to grief is the instance of the lad in swimming, who was seized with cramps. A friend was on the bank, and immediately lost his head and became hysterical, crying and shrieking in terror at the sight of the drowning boy.

“Jump in and pull me out,” said the boy with the cramps, who had had them before and was keeping cool.

His words brought the man to his senses, and he pulled the boy to the shore. “Now call all the help you want to,” said the boy.

“Why, there is no need of carrying on now,” retorted the surprised rescuer.

And there never is any need of “carrying on.” Excitement does not help the patient any more than it does the would-be comforter. And the person who will carry on and rave over a friend who is ill, will worry and fret over his own condition, thus super-inducing any incipient malady he might have.

The attitude of the mind has a powerful influence over the bodily functions. This is true both in sickness and health. It affects your body like a barometer every hour of the day. When you condemn yourself for doing bad work, you are dissatisfied, unhappy, and this mental attitude is reflected into every cell in the body. The appetite is affected, the digestion is retarded, the assimilation is weakened. The cell life, the tissues manufactured from your food is of an inferior quality because

of that discordant mental attitude. Perfect health means perfect mental harmony. It means that the human machine is working normally.

When you do a poor day's work there is something within you which condemns you and tells you that it is not right, because the human machine was made to do perfect work, accurate, careful work. Satisfaction with ourselves, satisfaction with our motives and the results of our efforts are important health factors.

The answer is—Hold high ideals and live up to them. Reaffirm to yourself every morning that you are *well* in every fibre of your being; that you are master of your fate and of your physical health; and that each day you are going to be better and do a better day's work than ever before. Make this a part of your working creed—and watch results!

XXVIII

BREATHING IN POWER

THERE is a right way and a wrong way to exercise our commonest bodily functions, such as breathing and eating.

We can use them as a matter of course, as do the beasts of the field, without obtaining a tenth part of the benefits that are ready and waiting for us. Or, we can exercise our God-given privileges and absorb *power* with every breath.

The air is as much a part of our food as the vegetables, the fruit, the meat we eat, and even more important. We can live infinitely longer without material food than we can without the food in the air which we must take eighteen or twenty times every minute. And it is important that this blood food, life food, should be pure and clean, free from others' breath, free from our own previous breathing.

We shall sometime find that there is divin-

ity in our breath. We breathe in power. And what is power? In the last analysis it is God, it is good. We are breathing in life.

How quickly we drop out when we cease to take in this life-giving food! We are breathing all the time. We eat only occasionally, drink only occasionally, but the life in the air we must have many times every minute. The consciousness, the thought that we are breathing in this power, God-life, in our breath, is wonderfully sustaining, supporting, comforting. We are breathing in life, success, health, breathing in happiness. But for the breath we could have none of these things.

Scientists tell us that at every breath some twenty millions of new red blood globules are created. No human scientist could create a single one of these globules in a lifetime. Nearly twenty times a minute this new creative force is infused into us. Every time we breathe, twenty millions of red blood globules die and are thrown off in the breath and twenty millions of new ones are created, mainly through the oxygen in the air. How important, then, that we should realize what this constant recreative process really is;

how important that the air should be as pure as when first mixed by the great Chemist in His laboratory. Then this air will produce health. With a fraction of any element less or more than as God has prepared it, it no longer produces health.

The allness and the everywhere-ness of God give us the suggestion that God is in the air we breathe just as much as He is anywhere in the universe. We take God in with our food, and it is God-power that we are after, force, life, energy, vitality; these are in the food we eat, the air we breathe, the sunshine that revitalizes, renews, and restores us. This God-force is taken in from many sources; it finds entrance to our system through every pore. The sun's rays bring it in, we breathe it in, we eat it in our food, we absorb it from the atmosphere.

What a wonderful thing it is to eat, to breathe, to absorb God's force through every pore, to be reinforced with God-vitality, with God-food every instant of our lives! What an overpowering thought this is!

What a marvelous thing it is that, in order to be alive and healthy, we must take in a

large amount of pure air, as we go along, eighteen or twenty times a minute! Now, if this is so important, think what it would mean if, whenever we have a chance to think about it, we could appreciate the fact that we are breathing in power!

What is this power? The ultimate principle of power is God, because there is no other power in the universe but God, but good. If we could only consciously breathe in this God power, and if we could realize what it means, what a difference it would make in revitalizing, renewing, restoring the whole system!

A similar thing is true of our food. Just think of the miracle of taking food into our systems and what it does for us! This is truly an intake of God-power. What a wonderful difference it would make in every way, then, if we could only express our thanks in the way of thinking and appreciating the fact scientifically. It means that what we take into our systems is to be transformed into power that will help us to win; that the apparently dead food is going to be resurrected in our body and formed into force to move our muscles; that it will be formed into thoughts to help us solve

our problems; that it will be transformed into happiness and peace and power.

In the same way when we drink pure water, let us stop to consider what is meant by this simple act. We are taking in the wine of life, God's wine of life, power, influence. Really, every time we breathe, eat or drink, we are taking in that which will make us a success, that which shall help to determine our future.

A similar thing is true when we go out in the sunshine in the morning. We are taking a God's power bath, drinking in a tremendous life-giving force through every pore of our body. All power that we know anything about is a direct result of the sun's rays—that is, the power, the force that revives.

We know that all water power, for example, comes from the sun. If the sun did not draw water up from the great lakes and oceans, there would be no streams. The water that flows over Niagara must first be lifted into the skies by the sun, to come back in rain or snow. There is no other possible way for our streams to continue to flow, but for this constant attraction of the sun.

Our foods, also, are bottled sunshine, bot-

tled power. We are constantly using this power. As the higher organizations drop to the lower, force is generated by a process we call retrograde metamorphosis. That is, food stuffs which are built up from the mineral into the vegetables, fruits, cereals, and the grass the animals eat, are brought up to a higher organization when we take them into our body, when they at once begin to drop back to simpler forms. In dropping back they generate force. This retrograde metamorphosis, dropping from the higher to the lower organization in the body, is like the force developed by a cannon ball dropping from a tower. In the fall it generates heat sufficient, if it could be collected, exactly to lift the ball back to the top of the tower again. Now, our food-stuffs in dropping from a higher organization to a lower in the body develop a force which we use for our bodily activities. If we could only be conscious of these processes, what a wonderful thing it would be not only for our body but for our mind!

We are constantly confronted by miracles, performed right before our eyes, which are greater than the raising of the dead. How

little we think that a crust of bread or a piece of meat, apparently dead, can be transformed in our body into a force which will perform all of our activities, preach sermons, write a book, cultivate a farm, build a railroad, teach a school, or paint a picture. Here is a miracle for you, which to me is more marvelous than the rebreathing of life into a dead body, or an apparently dead one, for there is no such thing as dead matter. All that is in the universe is alive, for if food, which is inert matter, were absolutely dead it could not produce live cells in the body.

Since each one of these daily functions which seem so simple—breathing, drinking, eating, basking in the sunshine—are really so miraculous—why should we not do them consciously instead of unconsciously? Why not link up our *minds* with these infinite sources of power, instead of existing like the beast of the field? This is all that differentiates us from the brute beasts—the faculty of thinking, reasoning, aspiring, achieving.

Let us link our thought forces with those of the Creator—think His thoughts after Him—because we know that without this intake of

God-power we could exist only a short time. We could live only a few minutes without taking in the God-vitality of air, only a few days without taking in the God-force of water, and only a few short weeks without taking in the God-power of food.

The consciousness of breathing health with every breath, the consciousness of taking in God or good with every mouthful of food, with every sip of water, with every ray of sunlight, will have a wonderful effect upon the billions of little mind cells and nerve cells of the body; because if we realize that we are taking in God, good. we know that we take in strength, omnipotence, omniscience.

To be conscious of this daily, hourly miracle will help us immeasurably. It will give us that domination over our health and our success which we so much desire. It will cause us to live the lives that our Creator intended us to live.

XXIX

THE SECRET OF HEALTH IS IN OUR THOUGHTS

IF—as we have discovered in preceding pages—the body is really composed of a mass of intelligent cells, linked together by that marvelous telegraphic system we call the nerves—then another fact must be true. The mind is in control of the health, the well-being of the body.

We can rise superior to pain and distress by the power of our mind. It is a force for good that is more potent than all the drugs and doctors in the world. And, conversely, it can be just as great a force for evil.

We cannot think ill-health, we cannot hold the thoughts of disease, we cannot harbor convictions that this disease or that is lurking in the system, that there are seeds of disease within us only waiting for an opportunity to

develop to our destruction, without seriously impairing the harmony of the body.

Every discordant thought, every thought of ill-health, all the vivid pictures of unfortunate physical conditions held in the imagination, all of the horrible ghosts of fear, the things we dread and are anxious about, all the passions of anger, hatred, jealousy and envy, of greed and selfishness, affect the integrity of the physical functions.

To get health we must establish health thoughts, health convictions, health affirmations. We must think vigorous health, talk it, live it, hold the vigorous health attitude and expect it. We must never speak of or refer to any physical conditions which we fear or dread; we must not speak of disease, picture it or think about it; we must taboo it in our homes and let all of our friends know that this is one of the things we will not talk about.

We should resolve not to talk disparagingly about our neighbors. We will not gossip, we will not radiate the suggestion of inferiority to those about us, by talking about their lacks, their weaknesses, their defects and deficiencies. We will give them the benefit of

our faith in them, knowing as we do that there is a god in every human being; and we will hold this ideal rather than that of the defective, deficient man or woman which we see before us. We see beyond all this and idealize the person, the man or woman God made, the one God intended to be.

Never speak of lack or of want. Talk opulence, think plenty, hold the consciousness of infinite supply everywhere; hold the consciousness that you live in the very lap of abundance, that you absorb plenty through every pore, that you live, move and have your being in the great creative ocean of intelligence, packed with unthinkable richness of every kind, and that this unlimited supply can fill all your wants.

It is now well known that healthy thoughts and emotions actually increase the red blood globules and the health of the body, while their opposites destroy them and devitalize the body.

It is now known that everything which cheers and comforts, which gives courage, hope and confidence and an expectation of good things to come to us, actually increases the red

blood globules, which are a tonic and stimulus to all the functions of the body.

It is also known that worry, discouragement, fear, envy, jealousy, wrong-doing, all sin, injury of another, uncharitable, bitter thoughts toward others, tend to destroy these red globules and devitalize the life of the body.

Those who are not well should think up, not down; think health, not disease; they should think strength, robustness, instead of weakness, instead of holding a black picture of themselves as wasting away. In other words, it is of the utmost importance to hold the consciousness, not of the condition we dread and abhor and fear, but of that thing which we long to attain.

We constantly hear people indulging in fear thoughts, as "I am afraid of catching cold," or "I am sensitive to drafts." What a pitiable confession of weakness!

Nearly everybody is afraid of a draft, except on a hot day, when it will give a pleasant sensation. They associate it with disagreeable colds, sore throats, influenza, and all sorts of dire results. Now, as a matter of fact, we should always hold the thought that pure air

is creative energy, manufactured by the great Chemist, in Nature's laboratory. It has the power of constantly re-creating us, energizing, renewing, and restoring us.

Did you ever know a dog to take cold while lying in a draft? Does he catch cold from sleeping out-of-doors? Many people are still afraid of night air. God made it, and it is healthful, restorative, creative, full of life and energy, packed with body-building material and life-giving, health-giving forces.

The influenza is not in the draft, not in the water. Animals in their normal state do not get cold from the wet or from standing in a draft, except that a domesticated horse when heated and perspiring may get cold; but this comes from the horse's sheltered life, from his taking on man's inherited weaknesses and age-old beliefs. A dog can be made to believe that he is lame. I have tried this on my own dog, bandaging his leg, cautioning him not to step on it, and he didn't for days. But the limp was only in his belief.

"You will get your death of cold, from getting your feet wet, my child." How many children have been made susceptible to this

race belief in catching cold, by this expression! Some mothers predict a thousand times to their children that they will get their death of cold if they get their feet wet, stand in the wet grass, or in the draft without proper clothing. How many children have been cursed by these expressions of the mother building fear, anxiety and physical weakness into their consciousness, from which they suffer all their lives!

Remember, my friend, that every draft is packed with God's life-giving forces; packed with health, with restorative, refreshing, renewing, recreative energies. Why should we be afraid of it? The same thing is true of water, rain and snow; so why should people be so afraid of bad weather? There is no danger, except through your thoughts, your beliefs, your expectations. You have made yourself impressionable to the draft suggestion. You are sure you will take cold, you are sure you will feel ill in the morning, are sure that you will wake up with a sore throat. You impress your mind with these dire results of evil, and, of course, the disease is likely to appear; for your dominating thought is repro-

duced by the creative forces within you, and you will get the results you fear, the results of which you are afraid.

Perhaps you would be disappointed if you didn't wake up with a cold after such an exposure to draft, or wet feet. If you are caught out in the rain and get drenched, you just simply prepare your mind for trouble; and of course your body will get what your mind gets. Your whole mind and body are saturated with fear of the trouble, with fear of the disease; you are sure you are going to get it, and, of course, you do.

Some people get good results by denying the power of these things vehemently and vigorously; affirming that the subconscious mind is not influenced by these things, and that the truth of our being, the reality of us, is not subject to colds; that the divinity within us cannot be touched by anything that is dangerous to us or that can harm us.

Do you realize when you fill your medicine chest with drugs and cure-alls that you are preparing for the very things you fear will come to you, that your very preparation will make you susceptible to the things you dread?

The family medicine chest causes a great many troubles, because the members of the family are constantly running to it for remedies, instead of going to the very Source of life, especially for the mending and repairing, the renewing and restoring processes of mind and body. Certainly the Infinite Power that made us in the first place ought to be able to repair us.

When shall we learn that mind is the great cure-all; that the Mind that first created can repair, renew and restore; and that it is the creative, restorative thought radiated into the intelligent cells of the body which is their renewing force?

Disease germs cannot develop while we are infusing vigorous, virile health thoughts into all the cells of the body; while we are radiating uplifting, normal thoughts into the whole cell life. But through the discouraged cells, the fear thoughts and doubts, the despair convictions, we can only expect dire results, because we are following a law, and if we put the law into operation we are bound to get its results. If we plant the seed we must get a corresponding harvest, unless we can neutral-

ize it by mental chemistry, by substituting the opposite belief, the opposite conviction.

If you are convinced that sitting in a draft is dangerous, it will be so to you; although the great Chemist has mixed the air in the draft with the ingredients which will induce health and strength. There is nothing in the air that can hurt one except through his belief and expectation of harm!

There are many things that injure us because we expect they will injure us. Other people do not get harm from them because they do not expect it; so that it can not be from the nature of the thing itself that harm comes.

We are not injured while out in a wind that blows a gale, and why should we be injured by being in a little draft? The scientific explanation is that a draft cools only a certain part of the body, causing local suggestion; whereas if the same draft blew upon us from all sides it would not injure us, even if we were almost entirely unclothed.

In defying the old race thought regarding injury which comes from wet feet and from being in a draft, we must, of course, use our

good judgment and not take too radical measures. Until we have become thoroughly convinced and are able entirely to eliminate our fear by defying these laws mechanically, we are likely to get evil results. Our level-headedness and good sense were given us to use always. We must remember that we can not walk on the water.

If we should prepare for health as we have prepared for disease, should brace ourselves up with all sorts of health-producing convictions, instead of disease-producing convictions, we should not be such ready victims for many of the maladies from which we now suffer. Our medicine chests, our bottles and boxes and all sorts of remedies are indications and confessions of the weakness of our faith.

The fact is, that we *plan for pain*, for physical suffering! We plan for the contagious diseases which we are convinced we are liable to take. We are constantly preparing and providing for the things that we fear may come to us, because we want to take the safe course to prevent them from reaching us.

If you are really a son or a daughter of the Infinite, you are, you *must* be superior to any-

thing that can hurt you. The offspring of Perfection must be perfect, because it can not inherit imperfection from Perfection. What ever comes from our earthly parents must be infinitely small and puny compared with the mightiness, the masterfulness, which we have inherited from our Divine Parent.

If you are the Creator's offspring, you certainly must be superior to what you call Fate or Destiny; superior to chances and conditions which you now think hamper you. If you are a child of Omniscience, you have partaken of omniscience.

Do not allow the thought of weakness to dominate any part of your body. Be absolute master of your brain, your muscles, your internal organs, your nervous system. Such mastery has been acquired by thousands of others. You can acquire it, also.

Teach children this new doctrine of confidence and faith, instead of that of negation and fear. A vigorous confidence in his power to keep well should be instilled into every child's life. Instead of that, in multitudes of homes this health confidence is undermined in all sorts of ways. The child's mind is sat-

urated with all sorts of fears, his resisting power is weakened in a multitude of ways, so that he cannot resist disease with vigor, or the natural optimism of youth.

There should be built up in the child a strong health thought barrier, a sturdy health conviction should be set between himself and disease. This is the best sort of life insurance.

It is just as necessary to have confidence in your health, to believe that you are going to be strong, vigorous and well, and that all your organs will perform their functions normally, as it is to have confidence in your ability to succeed, to do what you undertake in life. It is necessary to believe that all your mental faculties will perform their functions efficiently.

Confidence in your health, as in your career, is a real creative force; whereas, on the other hand, the lack of confidence in your health, the conviction that you are physically weak, that you are not going to be strong; the fear that you may be a semi-invalid, that you will never be able to carry out your great life aim because of your physical disability; or the horror, the terror of the development of some latent disease in you which you imagine you have inher-

ited,—all these are negative forces which are tearing down what Nature is trying to build up in the cell life of your body.

I know a woman who has never had the slightest confidence in her health and has never believed she would ever be well like other people. From a child she was convinced that she was going to be a physical weakling, a semi-invalid, if not a total invalid, and although she has never developed any disease in any organ, yet she has never felt able to do what others do. She early formed the invalid habit of thinking that she must be waited upon, that she couldn't do things for herself, and that everything must be done for her. This physical weakness, or poor health, has become an obsession with her.

Now I have no doubt that this woman's whole mental attitude could be changed in a crisis. If her house should take fire, or her child were in danger, she would be strong and resourceful. Similarly, if her viewpoint could be changed, and she could be turned completely about mentally so that she would face toward hope and the expectation of health; if she could only be shown that she

is God's child and that she was intended to be well and strong and happy, she would be a very different being.

A great many people are the victims of an obsession of physical weakness. This is shown by the fact that in a great crisis, in an emergency, or in some accident, such an one is often completely shocked out of his semi-invalidism. The Chicago fire and San Francisco earthquake cured many such victims, some of whom had been confined to their rooms for a long time. When the emergency came they rose from their beds and not only saved themselves, but helped to save valuables from the burning homes. Not only that, but some who thought they couldn't bear exposure to inclement weather, or night air, were forced to live in tents and found to their surprise that their health was improving.

XXX

THE TRUE FOUNDATION OF HEALTH

FEW people realize what a tremendous influence faith and confidence have upon one's well-being. A vigorous expectancy of health tends to bring it. A doubt as to your physical condition, a conviction that you are never going to be very strong because you have inherited a weak constitution, will be a fatal bar to your acquiring a robust constitution. We build either health or sickness by our thought, and especially by our inherited convictions.

Which are you building—strength or weakness? The great thing to remember is that no matter what disease tendency or limitation we may have inherited, we may invoke a stronger, infinitely higher tendency, a divine principle, which will enable us to conquer any inherited handicap. In fact, the unfortunate things we have inherited from our earthly parents are

as nothing when compared with the omnipotent principle of health, success and happiness, which is ours by right of inheritance. And yet, notwithstanding all these things, multitudes of people are slaves of their inherited convictions. They are absolute victims of the old race fallacies.

Suppose a successful business man and his wife were planning to build a beautiful home for themselves, something which would be individual, something different, and better; and yet they should keep going back to their former home, copying its imperfections, its inconveniences, just because of their old associations; because they had become habituated to its lack of comfort and convenience. Their new house would not mark any advance over the old.

These people are types of those who would build for themselves a sound, strong body, a well-trained mind and obedient nerves—and yet who always hark back to the old race lies and beliefs of the inescapableness of disease, the impossibility of escape from hereditary influence.

If suffering people could only persist in

holding firmly the health ideal, persist in trying to feel well, in thinking health and talking health, in appearing to be well as best they can, this ideal would tend to be realized.

The best antidote to disease is the health thought. It tends to neutralize it. Suppose a girl with plain features should try to make herself beautiful by thinking ugly thoughts, by holding ugly ideals in her mind, by persisting in thinking disagreeable, horrible things; how long would it take her to become attractive? On the contrary, we have often seen naturally plain girls who had cultivated sweet dispositions until they appeared positively beautiful.

If a sick person persists in contemplating sickness, in visualizing horrible symptoms, indulging in discouraging, despondent thoughts, reading descriptions of diseases in medical books; in etching deeper and deeper the sick image, the disease image upon the mind by contemplating and visualizing these depressing conditions,—how long will it take such a person to get well? This sort of mental attitude would neutralize the effect of the most powerful medicines and would nullify the

ablest physician's treatment. To get health we must think health.

How long would it take an ambitious musical student to become a master in his art, by insisting upon practising all sorts of discords, by contemplating them and dwelling upon them? You say this would be a ridiculous proposition. But is it any more ridiculous than for a person who is suffering from a disease and yearning and longing for health, to continue to dwell upon the very physical discords that make him suffer?

The youth who is determined to become a lawyer surrounds himself with a law atmosphere. He thinks law, talks law, reads law, studies law and keeps as near as possible to those who have made great names for themselves. He attends the court trials. In fact, he is constantly absorbing law.

Many things have come to each one of us in our lives which prove to us the tremendous influence of thought upon the physique. Now, if we could always hold strength thoughts, the ideals that build health and efficiency; if we could always keep dominant in the mind those emotions and motives which

can build us into higher and finer states of genius, instead of holding the destructive fears which cripple and pain us, what a wonderful thing it would be; and this was evidently the Divine intention.

The great thing is to concentrate our minds upon the health ideal and to concentrate with vigor. We should cultivate a passion for health, for wholesomeness, for completeness. The great trouble with us is that we have been saturated with the old race lies, the old race beliefs, that suffering, sickness and disease are really necessary for us. It has been dinned into us from childhood that they are a part of the Divine plan for chastening, enriching and sweetening the life; that they serve a useful purpose in our lives. From the cradle we have been saturated with the idea of the necessity of suffering. As children we were told that we must run the gauntlet of all the children's diseases; that we must have the whooping-cough, the measles, the chicken-pox, and that the sooner we got them the better. I have known good mothers and grandmothers of the old school who have actually exposed their children to such diseases!

In God's name (and we say this with all reverence) when are we going to get through with implanting these disease beliefs in impressionable minds!

The coming parents will express the beliefs they long for. They will visualize strength and health, and deny weakness and sickness. They will take proper precautions—yes—but they will also back them up by faith.

We are just beginning to realize the vastness of the great hidden forces which lie all about us. In the great cosmic intelligence there exist methods of transit which will put our present railroads into the museums. Railroads are not the ultimate methods of traveling. They are cumbersome, awkward, dangerous contrivances compared with the possible traveling facilities which are waiting in the near future for minds which can visualize them, draw them out and make realities of them. Our telegraphs, our telephones are not the ultimate mediums of transmitting thought. We shall ultimately communicate from mind to mind without the cumbersome instruments which are now used.

Then, why should we go on repeating the

mistakes, the blunders, the old race lies, the hereditary convictions regarding disease, the necessity for sickness, a certain amount of pain, tribulations and trials, as if they were a part of the Creator's plan? No, we should leave the old alone; we should build our bodies into more stately mansions; we should build according to the Divine pattern, the pattern of the new philosophy.

In my boyhood I was taught that this life didn't amount to much anyway; that my body was a clog to my soul, and that it would be a blessing when my soul was released from the thing which held me down and hampered my soul's growth and progress. I was taught that the next life was all important, compared with this one. The idea that the present life was short and full of pain and suffering was dinned into my ears from the cradle to mature manhood. I never had any idea that there was anything divine and sacred about my body. But the new philosophy teaches me that it is a holy temple for the indwelling God; that this is my pearl of great price; that the God in me is what will redeem my body not only from

death, but from sickness; that the God in me will make me glorious and beautiful.

Such an ideal is to me the finest type of Christianity. It mirrors forth in our daily lives the indwelling of God.

Good health backed by high ideals results in the citizen of the highest type. Such a man needs no restraining laws.

Faith in your health is just as essential to your physical well-being, as the faith in your ability to carry out your ambition. For while you believe you are a weakling; as long as you are convinced that you can't do this or can't do that, you are putting fetters upon yourself, and on your ability, and are handicapping your faculties. You are undermining your courage, your initiative and your executive ability.

Faith is the very foundation of everything that is worth while. You can't do anything without believing that you can. As long as you are convinced that there is something the matter with you, that there is some latent disease working in you, liable at any time to develop to a point which will greatly embarrass

your career and your achievement, whether facts warrant it or not, to you it will be a fact, for your achievement cannot rise higher than your belief in it, your conviction of it.

You cannot have perfect health as long as you are convinced that you cannot. It does not depend so much upon the actual condition of your physical body, that is, whether or not there is really any trouble with you. So long as you are convinced of it, it is real to you, so far as your achievement is concerned. And another thing, the conditions in which you believe tend to become true. In other words, although you may not have the disease, the weakness, or the physical disability you firmly believe you have, yet it will tend to become a reality to match your belief and conviction.

For example, if you are convinced that you are developing tuberculosis because your ancestors went that way, this will tend to develop those tendencies; your fear, your worry, your apprehension, your horror of the disease, devitalizes you, cuts off nutrition, and tends to bring about very favorable conditions for tubercular development.

A vigorous mentality will prevent the hold-

ing of these disease-producing conditions. We can acquire mental vigor just as we acquire legal or engineering expertness,—by practising. We must think vigor, we must hold the positive, creative, plus, mental attitude. To acquire mental forcefulness we must think forceful thoughts, we must hold a forceful mental attitude.

Since health is fundamental to morality, and right thinking is essential to health, wholesome thinking is the true basis of character. Avoid thoughts of sin and suffering, as alike evil and degrading.

If you think you are in poor or indifferent health, picture in your mind as vividly as you can, especially just before falling to sleep, that perfect specimen of humanity which you would like to become, that robust, vigorous, aggressive, positive force which you would like to be. You will be surprised to see how your health will begin to improve, when you thus change your consciousness; for your present defective estimate of yourself is pictured in every cell of your body, and you must change this consciousness before the cells will respond.

Affirm this new, positive, living creed every morning when you awake. Keep it subconsciously with you all day long; and each day the fight will be easier—the goal of health, strength, nervous force and mental poise more nearly won.

The whole law of health, of harmony, of happiness, and of character is contained in Paul's precept: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."



